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INTRODUCTION.



ON June 13th of the present year the General Synod of the Moravian Church completed its labours. It was an extraordinary Synod, convened by the General Synod of 1909 for the middle of the usual Synodal period, and that not least of all because the whole status of our Mission work in the year 1909 seemed to make a re-consideration of it necessary in the near future.

When we look back upon the last few years and months we cannot but acknowledge with gratitude the guiding hand of our God. For we were privileged to hold this Synod at the very time when our Missions were confronted with one of the most important questions. And this meant that the solution of this problem was really left to our churches, whose representatives from Germany, England, and America, as also from the Mission-fields, had come together in Herrnhut. The point in question was one of importance for the present and the future of our work, viz., whether it was possible and permissible for the Moravian Church to maintain in its entirety the Mission work which had been entrusted to it, and which was continually on the increase; whether it could and might see in it the work

which God intended it to do ; and whether it could and might take upon itself anew the burdens, the cares, and the responsibility of and for this gigantic work, trusting in the Lord.

Retrenchment has proved Fruitless.

It is not "little faith" or lack of faith that has caused these questions to come up, but solicitude for the work itself. Already the General Synod of the year 1899 had become conscious of the fact that so great a burden had been laid upon us in connection with the newly undertaken larger enterprises, and especially the Missions in the new German Colonies, that only the most economic use of the means and men at our disposal could ensure trustworthy management and a healthy development of the work. For that reason, too, the following General Synod, that of the year 1909, consciously devoted a good deal of attention to the question of the development of the older Missionfields, in order that all the forces latent therein might be utilized for the work. At the same time it was compelled, in view of the financial position of the Missions, which was steadily becoming more and more critical, to press for restraint, and here and there even retrenchment, lest the work should suffer from its own magnitude, *i.e.*, from needs and requirements which it would be simply impossible to satisfy. Thus retrenchment was writ large across the five years from 1909 to 1914.

But just this very attempt to meet and overcome the difficulties in this particular way proved to be fruitless. In spite of retrenchment the work has continued to grow and extend, and it now presents new and pressing claims. The fact is, it is not the work of man but of God. And so surely as it needs temporal means and forces for its prosecution, since the Lord of the Church has entrusted it to His disciples here on earth to carry on, in the last instance His doing and His guidance, His Word and His Spirit, are the forces that support and sustain this work. For this reason the Church is, particularly in Mission work, specially dependent on the Lord's guidance, and on that faith which stretches out beyond human ability towards the Divine forces and omnipotence.

The General Synod of 1914.

We too have been permitted to experience something of all these things during the past few months and weeks. And for this reason our Report must deal firstly with the Synod of the present year—with that which preceded it, and with that which took place during the time it was in session.

Would we commence with a quotation from Holy Writ. Psalm xl. expresses what we passed through and experienced at this Synod :—"I waited patiently for the Lord ; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

"I waited patiently for the Lord," says David, for he could do nothing else in the horrible pit in which he found himself, half swallowed up in its miry clay, than look for the salvation and help of his God. He calls Him "the Lord." By this name Jehovah had once revealed Himself to His people as the God of history, who guides and directs the world and the lives of men by His omnipotence and His grace, in accordance with His own will. He desires to make Himself known as a living and active power—as the Lord of the world. In the same way as He glorified His name in days gone by in the history of His ancient Covenant people, the extension of His kingdom in this sinful world of ours has been, since the days of the Son of Man, the final aim of His actions and His rule; with the certain result that "at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

That is the goal. And yet He has entrusted the work to His disciples—poor, weak human beings. True, alongside the command to "go into all the world," He also gave them the promise of His omnipotence and the comfort of His nearness. But this His omnipotence only then becomes fully manifest when all other power and ability fail us. And this His nearness is only then a power that supports and helps us over all difficulties when the weak hand of man grasps and holds on to the strong and faithful hand of God in faith and confidence. And in this way it comes to pass that the pathway of Missions is one that is strewn with suffering. It leads oftentimes apparently through defeat and despair, in order that the praise may be of the Lord alone.

We also know something of such defeats and despondency. The position of our Mission work was becoming more and more critical, by reason of the constant financial pressure, and the restraint and retrenchment that were being exercised, whilst at the same time expansion was taking place and fresh pressing demands were being made upon us. But in the midst of all this, unexpectedly, a question cropped up the answer to which might mean the giving up of the idea of further good and pleasing progress of the work in its present dimensions, as well as a relieving of the financial pressure. The Hermannsburg Mission was on the lookout for a fresh field of operations in one of the German Colonies, and was willing to consider the idea of taking over our newest Missionfield in Unyamwezi, in East Central Africa, should we as a Church feel obliged to admit that the continuance of the work there was beyond our strength.

Thus our Missions were suddenly called upon to decide a question of the greatest importance. It was the duty of the Mission Board to make a clear statement to our Church's members and friends regarding the position in general of our Missions at the close of the 5 years of retrenchment, and to ask the Church and its friends, and the General Synod, which latter was in the last instance responsible for the work and its future, to decide this question. At the same time the Board was fully aware of

the fact—and our churches realised it too, more and more—that it was not man but God Himself who was asking this question and demanding an answer. It fell to our lot to experience something like holy awe at the sight of the seriousness of the situation, of the magnitude of the work that is set us as a Church, and our friends, to do in the Missionfield, of our poverty and helplessness, and our lack of devotion and of the spirit of prayer. And this our time of need also called upon us to seek after the Divine power for our own hearts and for the life and work of our Missions. But at the same time new self-denying efforts began to manifest themselves.

The Report of the Mission Board concerning the transactions of the Synod of 1909 contained the following words of the late Br. E. Reichel, which were at that time hardly heeded: "The Church and its friends are the ones who, in the end, decide, by the amount of their contributions, what they desire should be the extent of the work." It is not the Board of Management that determines what the future of the work is to be. It is only the medium for the carrying out of that which the Church commissions it to do, and for which the Church hands over to it the means and the men. It is a long time since our churches have realised in the same measure as at present that our Foreign Missions are the work of the Church. That of itself is a blessing, flowing from the present time of need, which cannot be valued too highly. Out of the midst of the Church itself, without the least co-operation on the part of the Mission Board, the "Unyamwezi League" was formed for the furtherance of the Moravian Mission in German East Africa, and especially in Unyamwezi. It met with a hearty response. At the same time the new "League of Help" for the Moravian Missions in German East Africa was created, being a first attempt to organise a little more fully the friends of our Missions in Germany, and to make them responsible for a certain part of the work; and the enthusiastic reception given to this idea of supporting one part of the work specially, with a view to assisting the whole, was bound to convince the Synodals, before even they met, that our churches and their friends stand behind the work in closed phalanxes.

Our English and American Brethren, who had only during the last few months become more fully acquainted with the condition of our Missions, by means of the Report of the Mission Board to Synod and by means of a supplemental pamphlet which issued from the ranks of the Mission Board* had first to become familiar with what was a surprising situation. But for that very reason Synod in its deliberations subjected the whole position of our work to a searching investigation. So far-reaching a question could not possibly be decided by a happy optimism, and by enthusiasm which might happen to be running high at the moment. Rather, it had to be brought out clearly—and this was done by our Deputies from abroad—that the handing over of Unyamwezi to another Society would not help us over our difficulties, but that after this was done we should in reality still be confronted with

the same difficulties as in 1909. In other words, that, in spite of a growing Income, an even balance would not be restored by a long way between Income and Expenditure, and that therefore the rescinding of the resolution of 1909 decreeing retrenchment and restraint might after another 5 or 6 years find us in the same, if not, indeed, in greater difficulties. On the other hand, however, it was equally necessary to clearly emphasise the fact that it was inwardly an impossibility, both for the Mission Board and for our Missionaries, to continue working as hitherto. Not only the increase of work but also the depressing feeling of having to face tasks which could not be accomplished for want of the needful workers, was taking all the life out of the best of our missionaries, to say nothing of others.

Already this general discussion of the question of retrenchment, arising, as it did, out of the Reports of the Mission Board and of the Mission Finance Committee, led us, on May 16th, the third day of Synod, on from the special Mission questions to the region of Mission interest at home: to the duties devolving upon the Church that carries on the Mission; to the relationship of faith and reckoning in this matter of their inmost activities; to the relationship of official to personal responsibility; to the question of the final aim of all work in the Kingdom of God—the building up of one's own Church or that of the Kingdom of our Heavenly Master—and it could not do otherwise than close with a reference to life in God, at home and in the home churches, as the real source of strength for all Mission work which is to be successful and not lifeless. All these deliberations had for their motto, so to speak, the following words from Hebrews x, 35: "Cast not away your confidence, which hath great recompense of reward." Three "Wanyamwezi," Br. and Sr. Stern, who had formerly laboured in East Africa, and Br. Hartmann, who was at home on furlough, had transmitted them by telegraph from the far East of Germany to the Synod. Half a week later Synod again took up the Foreign Mission work, after having attended to other matters, with a view to a survey of the individual Missionfields and their present position. A week after the first Missionary debate, a second took place, in connection with the discussion of the Report of Unyamwezi and the question of a possible handing over of this Field to the Hermannsburg Mission. When preparing for Synod, it was the plain duty of the Mission Board to discuss, calmly and objectively, the possibility that offered of handing over this Field, in view of the serious position in which our Missions were placed, but without seeking to influence the decision of Synod; and now, when the subject was under discussion, it was their duty to make clear their position over against this question. By reason of their knowledge of

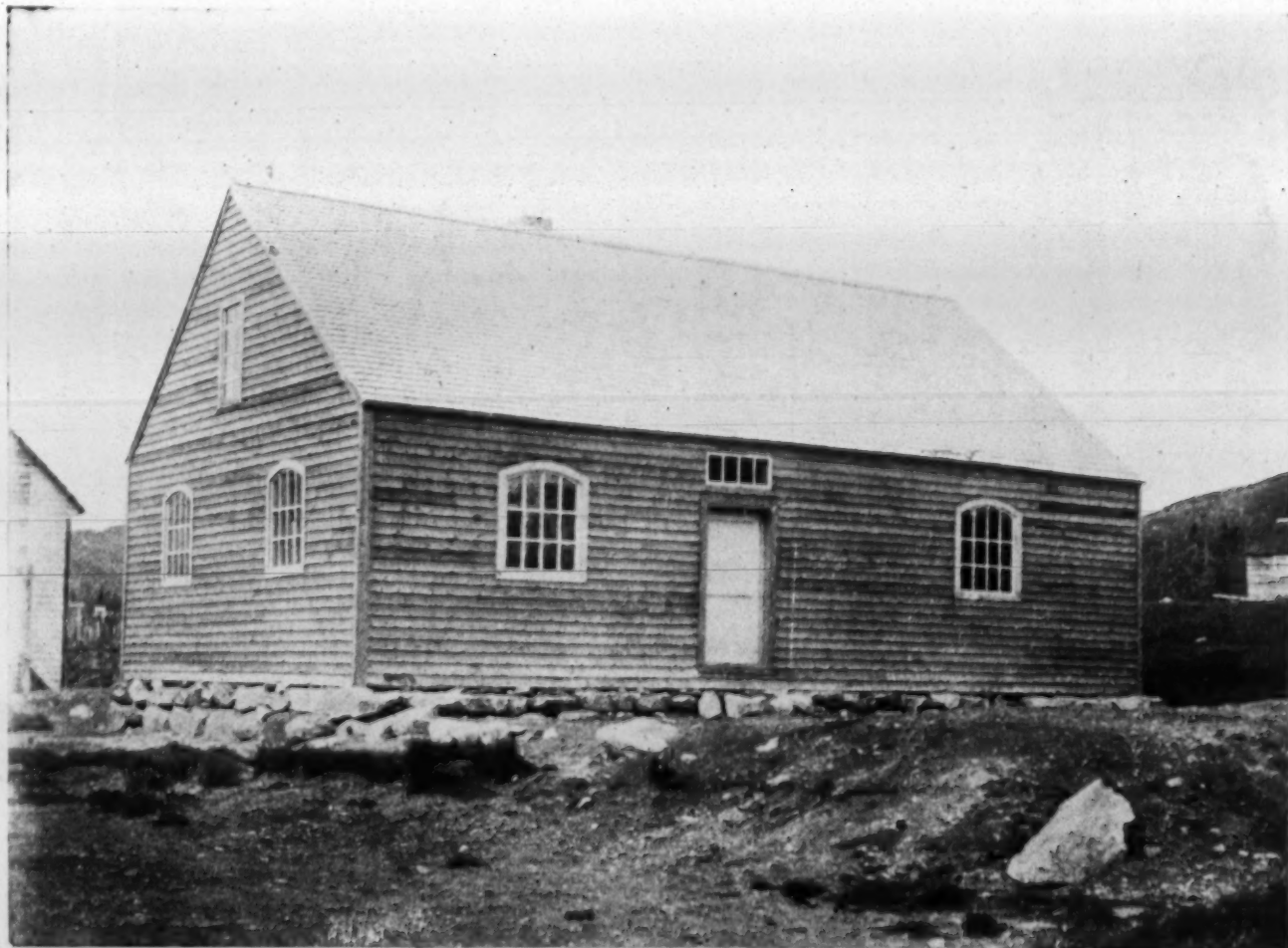
*"Report of the Mission Board to the General Synod of 1914," price 1/- post free; and P. O. Hennig: "Position and Future of the Moravian Missions," 3d. See also Th. Bechler: "Unyamwezi," 10 Pfennig. (All these to be had through the Moravian Mission Agency, 32, Fetter Lane, London, E.C.)

Mission life and interest in general at the present time, they felt bound to give it as their opinion that the responsibility which all Christendom has today for such parts of Central Africa as have been opened up to civilization, and especially the responsibility of Christendom in Germany for the German Colonies, made it well-nigh impossible for us to retire from Unyamwezi; that it would not do for us to expose a Protestant Missionfield like Unyamwezi, which is threatened at the present time by Islam, to the risk of a possible weakening by a change of staff—in short, that the Moravian Church could not well abandon Unyamwezi. Similar thoughts had already been embodied in a pamphlet written by the Rev. Th. Bechler. But Synod had already decided on its answer, probably some time before this. Two of the British delegates expressed it as their conviction that, if at all possible, we would have to retain Unyamwezi, in view of the Missionary interest which had been evinced so strongly in the German branch of the Moravian Church. And two of the American delegates supported this view strongly. One of the speakers remarked that it was not clear to them whether, in suggesting a surrender of Unyamwezi, we had in view a strategic measure, viz., a better concentration of missionary forces in the interests of the whole work, or a retreat. If the latter was the case, we should remember the words of Dr. van Deyk: "We ought not to ask God for easy tasks, but rather for the necessary strength to perform difficult ones." And the earnest question was addressed to us whether we had learnt the real art of giving—in America, *e.g.*, the "tithe," or tenth part, had become the rule in many circles.

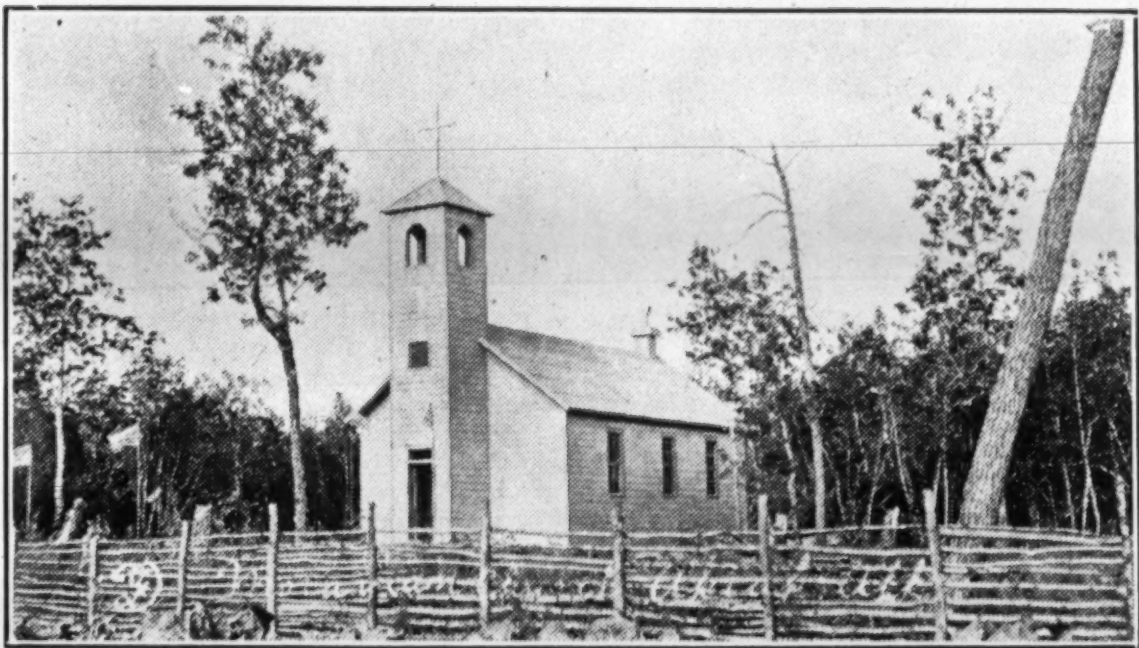
Herewith Synod had so far threshed out the questions brought before it in general debate that these could now be referred to the special Committees for Mission matters in general and for Mission Finance; to whom at the same time the Reports on the individual Mission Provinces, as also on the Finances and the Mission businesses during the past intersynodal period, together with other questions of administration, were handed over to be dealt with fully. The particular proposal which it was intended should prepare the way for the final, well-considered decision of the Committees regarding the surrender or retention of Unyamwezi, requested them to report to Synod as to how the means might be secured for the retention and extension of this Missionfield, and what prospect there was of assuring the continuance and the further development of the other Mission Provinces, which were suffering under the existing retrenchment regulations. The work of these Committees was thereupon done in such a way that the General Mission Committee summarised the most urgent requirements of the several Missionfields, whilst the Mission Finance Committee endeavoured to find the necessary means for meeting these. Thereafter the two Committees, which together comprised a considerable proportion of the membership of Synod, met to discuss matters together. The outcome of their deliberations was as follows: That all the requirements which were at present considered to be urgently necessary, such as the founding of new



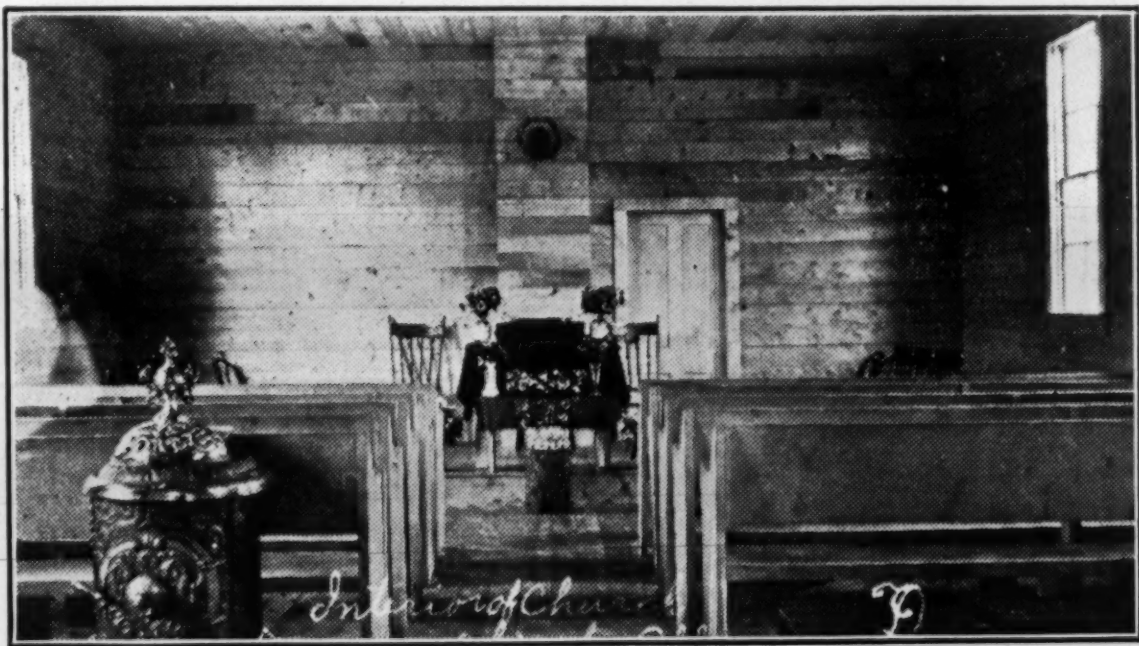
HUT OF TURF AND STONES, KILLINEK. (*See* p. 113.)



NAIN SCHOOL. (*See* p. 114.)



NEW CHURCH AT AKIAK, EXTERIOR. (See p. 115.)



AKIAK CHURCH, INTERIOR. (See p. 115.)



NATIVE HOUSE, ALASKA. (*See p. 116.*)

stations in various Missionfields, increase in the number of missionaries, increased expenses of administration, the carrying out of the new regulations regarding furloughs which had been recommended by Synod, in addition to a decrease of income from the Morton Bequest, and other matters, would necessitate a one-time expenditure of £10,000, divided over a synodal period of 6 years, or £1,680 per annum, plus £2,450 for annual Deficiencies exceeding the present Estimates. This meant, in other words, closing the accounts with a probable Deficiency of £12,500 a year, if the estimate for 1914, which already carried retrenchment beyond its utmost limit and closed with a prospective Deficiency of £8,250, were taken as a foundation for our calculations. The Report of the Mission Board to Synod unfolded the same picture before our eyes. But, like that Roman soldier who, when the gold which the enemy demanded did not make the scale go down, threw his sword in as well on top of it, in order that a debtor and creditor balance might be effected by means of the sacred Will, which steps in for the well-being of the Fatherland, in the same way our Synod had been led to the conviction that the work which had been entrusted to us, and had flourished and was flourishing under the Divine blessing, could not be allowed to go backwards. For which reason we must exert all our powers, and stretch out towards the Divine strength with fresh confidence.

And the experiences of the past weeks and months were intended to create within us confidence of this kind, and had done so. Just when Synod was engaged in its most earnest deliberations the news was received that the last of the Mission Deficiencies of the 5 years' Synodal period, 1908-1912, had been cleared off—and this had probably been the most critical time which our Missions had passed through during the 182 years of their existence. Almost £40,000 of Deficiencies had been wiped out, down to the last farthing! On the following day, May 24th, on the occasion of the Young People's Day in the neighbouring congregation of Niesky the "Young People's Missionary League" was founded, which, called into being by the academic youth of our churches, has set itself the task of spreading the missionary idea among the young people of our High Schools and the large circle of children in our congregations. At the same time the glad tidings reached our American brethren that the means were forthcoming wherewith to cover the cost of rebuilding the Theological College of that Province of our Church, which had been begun immediately after the fire. Furthermore, a bazaar which was held at Herrnhut during Synod on behalf of the small evangelistic work of our Church among the Roman Catholics of Bohemia, which was suffering seriously for lack of means, testified to great liberality. That our little and verily not rich Church has learnt the art of giving willingly, is surely one of the blessings which have come to her in connection with her time of need in her Foreign Mission work.

Not in vain did the oldest member of the General Directory of the Church, Bishop La Trobe, who is also a member of the

Mission Board, in his opening address hand on to Synod as an exhortation for its work the following text. of which we were reminded in connection with the personal experience of the first Moravian missionary: "It is not a vain thing for you; because it is your life." "When God bade our Church commence its Mission work. He also promised her the needful life. By means of a word like this she will prolong her life. Quickened life solves the problems of the Missionary Societies around us. Life in God is His solution of our present problems."

Some Resolutions of Synod.

The work of the Committees produced the following resolutions, which were adopted unanimously by the General Synod. They give a survey once more of the whole of the work and its position, and for that reason we will mention them here in unabridged form:—

"(1) General Synod expresses its heartfelt thanks to all workers on behalf of our Missions, both in the Homelands and in the Missionfields, for having borne in faith the heavy burdens laid upon them by the resolutions of the last Synod regarding retrenchment, and for having maintained our Mission work in its full dimensions in spite of a diminishing supply of men and means.

"(2) Synod rejoices to know that these difficulties have tended to train our churches from among the heathen to greater independence and self-sacrifice.

"(3) General Synod acknowledges that the internal needs of our Missionfields make the rescinding of the retrenchment decree of 1909 an absolute necessity. But it would specially emphasise this, that the lessons learnt during that time regarding a restricted employment of *foreign* missionaries and an increased use of *native* agency must not be forgotten.

"(4) After a careful survey of the several Missionfields, General Synod looks upon it as the most important duty of the Church to develop our Mission work, outwardly and inwardly, in more than one place in our newer and older Fields during the coming years. In doing this, however, we are warned by the financial position of our Missions to undertake only what is absolutely necessary. Nor will it be possible to develop all the Fields equally. For this reason General Synod requests our Missionaries to continue to labour faithfully even under straitened circumstances.

"(5) Humanly speaking, the continuance of our Mission work in its present dimensions would appear to be too great a task for the strength of our small Church. But we look upon it nevertheless in faith as our God-given task. Accordingly, Synod would remind all our Home Provinces, their Synods, Boards, ministers, and members expressly of the duty resting upon them to do their utmost to further the interests of the Missions. Synod hopes that it may be possible to obtain in an increased measure the men and the means for our Mission work, by means of

organised effort, by cultivating interest in our Missions among our young people, by voluntary effort more especially among the laity of our churches, and by prayer. It begs all the members and friends of our Church to unite in prayer and effort, and at this time, when the Christian Church is faced with such great problems in the Missionfield, not to grow weary in the work of the Lord, but cheerfully to labour for the furtherance of the work given to us to do."

In this connection we must not omit to mention some other important resolutions and pronouncements of the Synod. For example, the expression of the wish that the number of the unmarried lady missionaries in the field might be increased, and that the ladies entering Mission service might have a more thorough training given them—for instance, by means of Bible study. The reports from the various Missionfields had again and again made us feel the need of constant prayer on behalf of our missionaries in the field; and Synod pledged itself anew to attend to this duty. Over against the many-sidedness of present-day Mission work Synod once more agreed that the main task of Missions, their real aim and object, was and must remain this, to "win souls for the Lamb." With pleasure Synod had heard of many signs of renewed spiritual life in our older and newer Missionfields; and we united in praying that the Lord would allow us to see similar revivals everywhere during the coming years, both at home and abroad, so that the larger day of Missions might also find in us larger powers from on high.

In connection with the aforementioned resolutions the question of handing over the Unyamwezi Mission to the Hermannsburg Mission was also settled. Synod could not do otherwise than decline to entertain the proposal, and to express to the Hermannsburg Directors our best thanks for their willingness to consider the matter of taking over this Mission, in case the Moravian Church were to give it up. The Hermannsburg Mission will now try to find a new field of labour in some part of the great heathen world in the Colony. Our prayers will accompany them in the making of their choice and in their future labours. May the same rich blessings be granted them, wherever the hand of God may lead them, which the Lord has thus far laid upon their work in other parts of the earth. By their willingness to meet us in this matter, the Hermannsburg Mission has made it possible for our Mission not to look upon its present position as an irretrievably hard and difficult one, but it has enabled us to determine anew to bear the burdens connected with our work, willingly and with joyful hearts.

Let us look once more at the 40th Psalm and its admonition to "Wait patiently for the Lord." Only when in faith we lean upon the Lord does the foot that is sinking into the "miry clay" suddenly find the firm "rock" beneath it, the rock of the never-failing faithfulness of God.

"The Lord hath ever to his flock
Kept without separation ;
He is our refuge, shield and rock,
Our peace, and our salvation ;
He leads us with a mother's care,
Protects from danger, guards from fear ;
Give to our God the glory."

Thus sang Synod with heart and voice when it had determined to carry on the work of the Missions in full. And therewith it chose for the programme of our future work the well-known words from the late Eugen Reichel's "Review," of August 21st, 1882, of 150 years of our Mission history: "Thus we live from hand to mouth, and carry on a work which far exceeds our strength; but we are not yet bankrupt; and we shall not be bankrupt as long as we place our hopes on the Man on Whose "supreme commands All the universe depends."

Words of Thanks.

We close with the words of thanks which we were commissioned by the General Synod, speaking in the name of the Moravian Church, to pass on to the members and friends of our Missions in all parts of the world:—"The most generous support has again been extended to our work by wide circles of friends throughout another inter-synodal period. We have realised that we and our work, and our Brethren and Sisters in the Missionfields, as well as their work, have been borne on the intercessions of our friends. With long tested fidelity they have shared the burdens and cares of our work, and have contributed means towards its maintenance. This liberality has deeply moved us, for, without it, the very expansion and development of our undertakings would have involved a danger at the present time. In the name of the Moravian Church the General Synod returns its most hearty thanks. It is our desire and our most earnest prayer that our Church, and in particular its missionary workers, may by God's grace continue ever to justify by faithful, consecrated service, wherever we are at work, this great measure of confidence that has been reposed in us. As living witnesses of the grace of our God in our Lord Jesus Christ we seek to be permitted to further labour for the glorifying of His name and the furtherance of His Kingdom."

Herrnhut July 1st, 1914.

THE MISSION BOARD.



I. Reports of the Mission Fields.

AMERICA.

1.—NORTH AMERICA.

LABRADOR.

FOR once the Annual Report of Labrador can include events in this field up to the early months of the present year. Letters from several stations have come to hand unusually early. They were written in January and February, and they bring good news from Makkovik, Hopedale, Nain, Okak, and even Hebron in the far north. No word has come from Killinek, right up at the most northerly point of the Atlantic Coast of Labrador. The health of the missionaries and of their congregations was good in general, although one or two of the missionaries' wives were not as strong as could be desired, especially for the severe winter of Labrador.

More seals and foxes had been caught by the people than had been the case for several winters. This is their harvest, in a land where agriculture is unknown, so that they were better off at the commencement of this year than they have been for some time. We regret to add that temporal prosperity has not everywhere tended, as it should, to foster practical thankfulness to God, the Giver of every good gift. Church discipline has proved sadly necessary at Hopedale, but the Christmas of 1913 came in as a timely reminder of the love of our Heavenly Father revealed in the infant Saviour. The great truth of the Incarnation never fails to touch the heart of our Eskimo Christians, morally unstable as some of them prove. On the first Sunday in 1914 the missionaries held a special prayer meeting with their people, in which the deep needs of the congregation were laid before God. Many an earnest resolve was made; may He give grace for the carrying out of these!

Our Eskimo Christians are good church-goers and attentive listeners. The missionary at Nain gives them this testimony:—

“A laggard is an exception. We have not a single one who never darkens the church doors. If one ventured to lay himself open to merit such a description, he would be looked upon with disgrace by his countrymen. A service every weekevening and

three services on Sunday are not too many, and if there is a wedding or a funeral extra we are sure of a congregation.

"One thing that leads to the services being thus highly valued is, doubtless, the fact that the members have so little opportunity to attend services during the summer. Some of the people are away from the station for four or five months at a stretch. This has not made them careless or indifferent, but teaches them to value and enjoy the privilege of attending the means of grace when they have the opportunity."

The care of souls includes not only the regular ministry at each of our Labrador stations, but visits of the missionaries to their outlying members, be it as at the northern stations to the Eskimoes temporarily absent at their hunting and fishing places, be it as at the southern stations to the Settlers and Eskimoes who dwell at a distance.

The Hebron missionary statedly visits Ramah, which used to be a station, but is now a filial in his charge. Here there are still about twenty people, and they are faithfully cared for by the Helpers Jako (James) and his wife Sarah.

Of Maggovik (the Government and the Post Office authorities appear to have adopted the spelling "Makkovik") Br. Lenz says:—

"The Mission work here differs from that at the other stations, since nearly all the members live at a distance. We only get into touch with them by means of visits which we pay them or they pay us. It is the Church festivals especially that bring them to the station." And we may add, to their credit, that often they come for spiritual privilege and furtherance through blizzards sweeping over the snow-covered land and the frozen bays. It is of special importance to get the children of these scattered families into our school, in order to awaken in them an understanding for all that the Mission and the church stand for, and above all things to make them early acquainted with the Bible and the Friend of children. This has its peculiar difficulties in such a climate. The settlers who live around Makkovik, some of them at a considerable distance, have begun building a new schoolhouse at that station. We rejoice at their new zeal to second the faithful efforts of their missionary to give their children a Christian education.

Nain already has its new schoolhouse, a good substantial building, of which the congregation should have the benefit for many a year to come. All the labour was given voluntarily by both Settlers and Eskimoes.

Ten years have passed since the Hospital at Okak was built and its doors first opened. It is true that it ministers to a small and sparse population, but its field of usefulness is a wide one. Dr. Hutton wrote:—"Not only does it include the people clustered about us in the village of Okak, and those living within comparatively easy travelling distance, but we have seen Eskimoes from the far-off shores of Ungava and half-castes and Settlers from the southern parts of our coast, to say nothing of

schooner-men and strangers from the outside world in the summer time." To our deep regret Dr. and Mrs. Hutton have had to leave Labrador, owing to his health, but the Hospital work has been carried on at Okak as well as might be in the absence of a Doctor. We have good hopes that this lack is supplied. When health compelled Dr. Hutton to leave Labrador, Br. Bohlmann took charge, with the help of Miss Walmsley, the nurse, who went out for this work last autumn.

ALASKA.

UNFORTUNATELY no report was received from the Quinhagak district up to the end of April. The return to the field of Br. Stecker in the summer, accompanied by his two daughters, was an event of first importance, especially as Br. and Sr. Schwalbe were compelled by the ill-health of the latter to seek a change and medical attention in the United States. From the report of the Bethel district we extract the following:—

Mention may first of all be made of the erection of the church at Akiak, which was dedicated on September 7th. Already in the year 1893 our Christians at Akiak made a start toward building a church. They brought quite a raft of logs to Bethel, to be sawed up into lumber. In the year 1900 they made a second start and brought logs to Bethel, but they were used for other purposes and the church was not built until this summer. We intended to build a house at Quigillingok on the west coast, but, seeing that we were not able to do so, we determined to build a church at Akiak. In the middle of July Br. Butzin, of Quinhagak, came to Bethel and took the lumber up to that village per motor boat, *The Moravian*, and the scow, *Joseph Traeger*. Br. and Sr. Holtmeier and Br. Drebert went along to build the church with the help of our Akiak people, who greatly rejoiced when the lumber was brought, and all the boys and men cheerfully helped to unload and to carry the lumber to the place where the chapel should be erected. Later on also Br. Hinz went up and helped at the building for a week. Several trips had to be made per gasoline launch to bring up the things which were needed. The people at Akiak worked for half-wages. By this they have contributed for the building \$155.00. After six weeks the church was finished, except the inside, for which we did not have suitable wallpaper. The building is 22 x 38 feet and inside 12 feet high. At the front gable is a tower with a bell therein, and at the other end is an annex where the visiting missionary can stay.

At the lovefeast in connection with the dedication the Helper, Br. Kawagalek, announced in his speech that the people at Akiak will not perform any more the annual play or dance which they call "kivgek." Our Christians have given up the mask-dance and other festivals, but this feast they have kept until now, for

they thought that it was not bad, and even some missionaries did not see any harm in it, but nevertheless it is pernicious. Now the missionaries were pleased to hear that Br. Kawagalek openly declared that they at Akiak will not have this feast any more. It was the best gift for the church. Br. Kawagalek said: "Having a church now, we will not have that feast any more." As Akiak is one of the larger and leading villages, we can hope that others will follow their example. It was a beautiful and joyful day; everybody seemed to be happy.

In September Br. Holtmeier again started the sawmill, and sawed about 61,000 feet of lumber for the Mission and for the natives. Quite a number of natives from different villages brought rafts to be sawed on half-share. Our people at Bethel brought logs which were sawed up into lumber for broadwalks along their houses. So they have now made an improvement, long desired by the missionaries.

Mr. Evans, the Superintendent of Schools and Reindeer, was here in August and asked whether we were willing and able to saw lumber for the natives next summer; the Government would pay the expenses of running the sawmill, so that the natives could get all the lumber. The plan is for the natives from below to go up the Kuskokwim and bring logs down, have them sawed up at Bethel, and take the lumber down to their villages. We have promised to do so.

It may be interesting to hear that there is a Government Doctor at Bethel. Dr. J. W. Reed arrived together with Mr. Evans from Nome. Very likely the Government will build a hospital at Bethel or at Akiak.

The United States Government has now fully taken over the school at Bethel, as well as the school at Kinak, and sent teachers for both. At Bethel the Government has rented the schoolroom from the Mission and a dwelling-room for the teacher, Mrs. Boyd. She is a Christian lady, and is working in harmony with the missionaries. The Government intends to build a school at Bethel.

We must also mention in our report the beautiful weather. Nobody can remember that there has been so much warm and clear weather here as we had the past summer. In June and July there were several severe thunderstorms, such as these people had never before seen and heard. When one night the sky was full of lightning, some thought the end of the world was coming.

The beautiful and warm weather was good for the gardens, which produced fine vegetables. The people at Akiak had excellent gardens. There the soil is very good. Since Br. and Sr. Kilbuck are there, as teachers under Government, almost every family has made a garden and raises all kinds of vegetables: turnips, potatoes, cabbage, lettuce, radishes, &c.

In regard to the spiritual work at the station nothing especially new is to be reported. The meetings have been held as usual. During the summer months usually three times on Sunday.



MR. AND (THE LATE) MRS. STECKER. (*See p. 115.*)



TROMBONISTS, MARTINEZ, S. CALIFORNIA. (*See* p. 119.)

During the winter, evening meetings are held several times a week. The majority of our people like to hear the Word of God and attend the services, while a few are rather indifferent and do not attend the services as we would like to see them doing.

Our Christians in the villages have been visited as frequently as the missionaries were able. Mention must especially be made of one of these evangelistic tours, namely by sled. Along the coast north of the Kuskokwim, an earnest desire for the Gospel was found in many utterly heathen places.

The visit to the villages where recent converts live was most encouraging. The missionary could see and hear that the Christians are growing in the grace and knowledge of our Lord Jesus Christ. The Helper at Quigillingok, by name Kungak, is an excellent man, who does good work. He does not know much more than the other men, but he is a faithful Christian and exhorts those who want to do something of which he knows that it is not right. It is not easy for him, for there are still quite a number of heathen. Last winter there were some who wanted to have a mask-dance, but he told them they should not do it, and said: "If you begin to have the masquerade, I will not stay here." Then they did not do it. When the missionary talked with him about the superstition of the people and that they are afraid of so many things, he said: "I am not afraid any more of such things, for I believe on God." There are, however, still weak ones among them, who cannot resist the temptations of the shamans.

The guide of the missionary was much surprised, when he saw what a change had taken place among the people. He had travelled there years before and knew how they had been. At that time they told him that they would not believe what the missionaries preached and that they would not give up their customs. And now, arriving at the villages, he wondered, seeing that old men and women came and shook hands with the missionary and said that they were thankful for his coming. There is an old man, of whom he knew that he had been a great shaman, or medicine-man, and now he saw him and his wife sitting in the kashim and listening to the Word of God, and being invited into their house, he heard that old shaman saying grace before they drank a cup of tea. We can be sure, as soon as a missionary lives there, the shamans will not be shamans any more; they will become Christians.

At Thanksgiving Day and Christmas our church was well filled, and we hope that they were days of blessing to many. The day after Christmas our Helper David went to some villages on the Tundra to tell them the good tidings of Jesus the Saviour, and Br. Drebert went to Akiatshuak and Tuluksak. Both took buns and candles along for the children.

The collections on Thanksgiving Day amounted to \$43.80. In summer two collections were taken for the sufferers in Jamaica, which amounted to \$25.00.

CALIFORNIA.

OUR Superintendent, Br. W. Weinland, writes of Banning, and what he writes of Banning may be applied to the entire field :—

“In many respects the history of this Mission for the year just closed reads much like that of other years. We have experienced occasions of gladness and sorrow, some of seeming retrogression, others showing hopeful signs of progress. Through them all we have tried tenaciously to adhere to our one and only aim, viz., to preach the Gospel which is the power of God unto both present and eternal salvation, and in our home as well as in our daily walk and conversation amongst the Indians to be living witnesses of that Gospel. And we would here bear grateful testimony to the faithful fulfilment of the Master's promise, ‘Lo, I am with you always.’”

As to Banning itself, in contrast to several former years, the past year has been one of peace and quietness. The former Government official in charge here, though under Government pay and supposedly subject to the rules of the Indian office which forbid employes showing pernicious partiality in religious matters, was a mere pawn in the hands of the Catholic hierarchy, and used his position and influence to hinder our Mission work, and to worry us out of the field altogether if possible. There is no guess work in these assertions, ample proof of their correctness being furnished by his official correspondence on file here. The present official is neutral and fair-minded. Under his leadership and influence the year has been marked by harmony amongst the Indians, and by unprecedented progress in material things.

One cause for encouragement is seen in the fact that several of our most intelligent young people are taking a deeper interest in the work of the Mission. The hope for the growth and future usefulness of the Mission lies almost wholly with the younger generation.

In November Br. Weinland was summoned to Los Angeles to appear before the Joint Indian Committee of Congress investigating Indian affairs, and for an hour was subjected to a rigorous fire of questions relating to the proposed allotment of lands to these Indians. One result was that, on December 15th, there was introduced into the House of Representatives a new bill authorizing the Secretary of the Interior to pro-rate these lands to all the members of the Band, irrespective of age or sex, a measure for which he has worked for years.

In Pechanga preliminary steps have been taken for the erection of a church. Our missionary has hitherto used the Government school-house there for our church services. As long as there was a Protestant agent at that place everything went well. But when he went out and a Catholic came in the church attendance immediately dropped. The Indians gave as their reason for not coming that the agent had advised them as

Catholics not to attend Protestant services and they were afraid to do otherwise.

The Catholic Indians strongly opposed our building on the Reservation, and as yet we do not know whether the Government will give us the building site we desire, or not.

From Rincon and La Jolla nothing unusual is reported. From Martinez we have not yet received the annual report, probably on account of the ill-health of our missionary, Br. Delbo, who is compelled to at least temporarily remove from the unbearably hot region where his work lies.

2.—THE WEST INDIES.

JAMAICA.

(See "PERIODICAL ACCOUNTS," June, 1914.)

THE EASTERN PROVINCE.

At the very outset we must record our gratitude that the health of our ministers has, on the whole, been good throughout the year, the only exceptions being the brief breakdown from overwork of Br. Tindale, in St. Kitts, who, however, soon recovered sufficiently to go on with his work, and Br. Southwell, who was taken seriously ill at the close of the year, but who is now on the way to recovery. The destructive epidemic of dysentery that left such a sad mark on the congregations in Tobago in 1912, lingered for a few months in 1913 and there were some fatal cases, but it seems now to be completely stamped out.

The year, temporally, in all the islands of the Province has been fairly prosperous. Differing factors are decisive in this estimate, as economically the islands depend on various industries, but the price of sugar, the staple article in most of them, has been low. The congregations have almost all met their obligations, besides responding liberally to calls for needed repairs and improvements. No new churches have been built, for in most of our older congregations it requires strenuous efforts to keep up existing church properties and to maintain our present position. It is every year becoming more of a problem how to keep Mission and church premises in repair, and the late Synodal Committee considered the need in this respect so great that it passed a resolution preferring a request to General Synod for aid. In fact, it takes considerable optimism to see how some of our islands, depleted as they are constantly by emigration, and with few industries, can continue to be anything but *decadent*, with the exception, maybe, of these in the extreme north

that may be affected by the opening of the Panama Canal. Our hope for future development along lines of larger usefulness lies in fields like Trinidad in the south, and in a greater degree yet in St. Domingo, and it is in these and in Tobago that we are able to record an advance during the year, though each is *sui generis*.

The close of the year in the Antigua Mission has been marked by the declaration of the Government that after the first of April, 1914, the Schools will be taken over and conducted as Government Schools. This has been practically in reply to a request from the Churches for larger grants, and, while in some respects a disappointment, it will relieve us of almost insupportable burdens and not materially affect our influence over the children, for it is the intention of the Government to rent our buildings, and the right of religious instruction has been carefully safeguarded. It seems probable that the same steps may be taken by the St. Kitts Government in the new year. Our school work in all the islands where it has been conducted by the Church is approved by the authorities, and the above changes are suggested principally by motives of economy. In this connection it should be mentioned that in the Danish Islands we have entered into a new arrangement, at the particular request of the Government, for the conduct of the Country Schools.

The year has been a very successful one at our Training School for Teachers in Antigua, all the graduates but one having secured their certificates. It is to be regretted that the Barbados Government will not continue to send their candidates to us for training, as they have made arrangements for conducting their own institution. The Secretary of the Education Board writes to Br. Heath:—"I beg on behalf of the Education Board to offer, on the severance of a friendly and useful connection, the Board's best thanks for the interest taken in all those who had the good fortune to be students at the Training College." A recent statement of a similar nature from the Inspector of Schools of the Leeward Islands who conducts the examinations at the College, shows that the institution is regarded as a valuable auxiliary in elementary education.

The Church's special work of religious training of the young in the Sabbath Schools is every year extending and improving. A new departure looking to development and betterment has been made in Antigua this year, by the meeting of the first Convention of Moravian Sunday School workers, and great hopes for the future have been built on the marked success that attended it. It should be gratefully recognized that the work of the International Sunday School Union, through its Secretary, the Rev. Aquila Lucas, has led, especially in the southern islands, to better methods and more systematic study of the Bible by old and young, and the new generation of children and teachers will benefit much by the development that is taking place.



3.—CENTRAL AMERICA.

NICARAGUA.

The Work and its Difficulties.

A LITTLE company of earnest and willing warriors is found facing great problems and ever-recurring difficulties in this Mission Province. For a period of ten years the difficulty was in the first instance the negative attitude of the Government towards the Mission, which made the continuance of our work appear doubtful. By the Divine assistance matters have improved in this respect, and it has been possible for the Mission to carry on its work undisturbed and in peace. Still, the condition of things in this country is not by any means so sound and reliable as to ensure the quiet and healthy progress of trade and industry, and of communal and church affairs.

Outward circumstances have something to do with this: the dreaded banana disease has destroyed large areas of hopeful plantations and in this way has created poverty in the southern parts of the coast; the extraordinary fall in the price of rubber has deprived the Indians for the time being of this branch of industry; the gold mines lack the needful capital wherewith to bring to the surface their treasures with full working powers. And even though during the past year the mahogany trade flourished in an especial degree, it nevertheless results in more work than profits for the individual labourer. As a result of the commercial depression, communication between Bluefields and the coast by motor boat was reduced to so small a limit that it became very difficult for us to keep up connection with our stations and to supply them with the needful.

All the more thankful are we to God that He has preserved the coast from extraordinary misfortunes during the past year through hurricanes or floods. Twice since our last Report was issued the town of Bluefields was visited by serious fires, viz., in August, 1913, and in January, 1914. In connection with the first of these the large mission-house was in danger, and, in connection with the second, the church. By the grace of God the danger was again averted. We are also specially thankful to God that our missionaries, after encountering a very heavy storm at sea when returning home in April, 1913, from the General Mission Conference, escaped the danger that threatened them without any harm.

Health.

When we remember the great amount of work which some of our Brethren in this Province, where means and men are so limited, have to undertake, we are all the more impelled to praise and gratitude to God in view of the fact that their health has not been seriously impaired. Many a serious illness has befallen them, and several of our sisters especially have had to

pass through times of suffering. As we write this report the sad news reaches us per telegraph that Sr. Schramm, m.n. Anschütz, has been called home to her eternal rest. It is still true that they "sow in tears."

But, thank God, there is also a joyful reaping. On the Prinzapolka River 42 heathen were baptized; at Cape Gracias. 13; in 1912 the communicants numbered 1,489, and now there are 1,600. Nearly 100 confirmands and 60 weddings are also a sign that the Lord's work is still going on here. The native assistants, too, who are able to help in preaching the Word have increased in number from 29 to 36.

Results of Retrenchment.

At the same time it must be readily admitted that, as a result of the fact that the field is unavoidably undermanned, unfortunately not only a good deal of work has to be left undone, *e.g.*, evangelistic work among the Spaniards and Indians at Bocay, and the very promising work among the labourers in the gold mines on the Waspuk River, but also certain open doors cannot be entered, especially in the North beyond Kruta and right into Honduras, and finally the strength of our missionaries is being exhausted prematurely in this hot and unhealthy tropical country. May the Lord God preserve to our missionaries in Nicaragua their faith and their courage, their joy in their work, and their devotion to Him and to His work. But also in the Homelands may He be pleased to make His people's hearts warm and willing, so that this Province of our Church in the Missionfield may again be enabled to go forward joyfully and unimpeded in its development.

Report on Superintendent's Visitation.

The Superintendent of the Mission was engaged in a lengthy visitation of the whole Province from September 11th till December 4th last. Regarding the impressions which he gained during this tour concerning the spiritual status of the congregations, he expresses himself somewhat as follows:—
"The Divine work of grace in the hearts of the people is oftentimes so slow that the human eye can hardly perceive any progress at all. Disappointment and discouragement are under these circumstances oftentimes apt to predominate. I would not like to make it appear as if all the members of our churches had a burning desire to serve Jesus and in His service to help others. On the contrary: laxity of conduct and life are as much in evidence as has unfortunately been the case at all times—indeed, at times it would appear to our missionaries as if the love of Christ was the very last thing that influenced the people in their conduct. And yet God is working among them. Only compare a real heathen village with even the most backward of our Indian communities, and you would be surprised to see what God has wrought among them. And even in those congregations where there is admittedly little or no progress, there are

a few truly awakened earnest Christians. It is a matter of special encouragement that at every station there is at least *one* Indian Christian who is not only able to read but who can also conduct simple services, and as an earnest and converted Christian is most anxious for the salvation of his fellowmen."

Finance.

In financial matters most of our congregations show how willing they are to make sacrifices for the work of God and for His cause, and above all the Bluefields congregation, which by itself raised a good deal more than half of all that the Province contributed during the past year for church and school purposes.

Sunday Schools and Day Schools.

The *Sunday Schools* have made steady progress—in six congregations the school is divided into separate classes for the purposes of instruction, and these are taught by native Christians, whilst in one of our Indian congregations the Superintendent of the school is a native Christian.

The work in the *Day Schools* is actively carried on so far as the strength of the missionaries, which is already heavily taxed with other work, will allow. Bluefields has its own large Church Day School, which makes no small demands on the Bluefields congregation and its friends for its support. The school at Sandy Bay deserves special mention. It was reopened by the missionary stationed there, and has a regular attendance of 170 children. One pleasing result of the work of our Schools among the Indians is this that more and more Indians are learning to read the Bible for themselves, and several of them keep up a correspondence with their missionary when they are away from home working.

Medical Work.

At nearly all our stations *medical work* is carried on. Dakura and Sangsangtá alone record 3,500 cases under treatment in the year 1913.

Thus, thank God, we can speak of progress. The work in this Province of our Missions has not got so far yet that we could speak of the Mosquito Indians as having been all evangelized—in the distant future we hope here also to form our congregations into a Native Church. May God graciously permit us furthermore to spread His light and His salvation on this coast, and may He be pleased to manifest Himself gloriously by His Spirit and His power among both missionaries and people.



4.—SOUTH AMERICA.

DEMERARA.

(See "PERIODICAL ACCOUNTS," June, 1914.)

SURINAM.

General Remarks.

Events in the Colony.

THE story of this Mission Province cannot well be dealt with apart from that of the Colony. Whether one wishes it or not, the life and experiences of the two are closely interwoven, and the influence of all that happens in the country is felt in some way or other in the Mission. For this reason we propose to preface the Report proper of this Mission with a short survey of the economical and political circumstances of the Colony of Surinam in the year 1913.

Economically things were better in Surinam than in 1912. There was an improvement in the cocoa, coffee, and rubber production. Agriculturists in a small way also benefited by the improved state of the weather, but they were not always able to find a market for their produce. It is difficult to say whether, speaking generally, there was more money in circulation in the Colony, since nowadays so disproportionate an amount of money is spent on pleasure, in a manner previously unknown to us.

Unfortunately, there was hardly any diminution in the army of those who were out of work, whilst everywhere there were signs of unreliability. Perhaps we are not far wrong when we attribute much of the blame in this respect to the influence of outsiders.

In consequence of the spirit of discontent that was abroad in 1912, there was a good deal of unrest in the Colony in 1913. However, it is difficult to understand the constantly changing feelings of our people, and especially to pick out those persons who shape public opinion from time to time. Quite evidently there were those who were not satisfied with things as they are. In the case of some there was distrust of certain officials.

Besides these, there were those whose grievances were of a more personal description, *e.g.*, those who considered they had been neglected or passed over, or who in their own opinion had been treated unjustly at some time or other. Of course the racial question had also something to do with it.

This whole electrically charged atmosphere began to discharge when the editor of the paper "De West," Herr Kraan, accepted the leadership of the movement. He commenced operations by



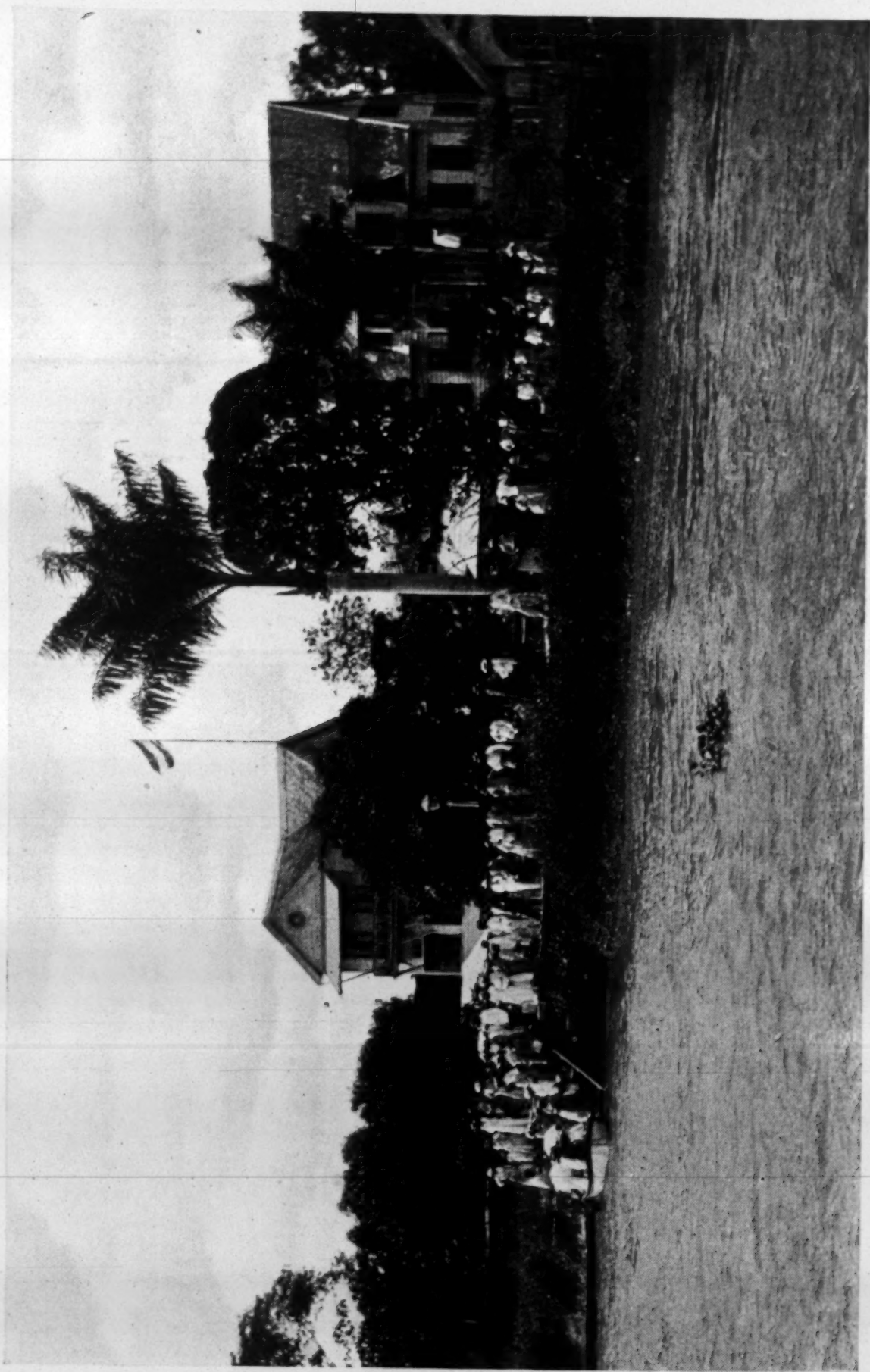
NEWFIELD, ANTIGUA. (*See pp. 119 and 120.*)



TRAINING SCHOOL, ANTIGUA. (*See p. 120.*)



CONFERENCE GROUP, NICARAGUA. (See p. 121)



REV. H. BERNHARD'S RESIDENCE AT BETHESDA. (*See p. 132.*)

dealing publicly and fully with so-called "cases," which, after being artificially trumped up, were supposed to supply the foundation for unlimited criticism of the Government. We need not enter into details. The tendency of the criticism was to make the Governor, Baron van Asbeck, appear as an incapable person. Or if at least the Governor's good intentions were in some measure acknowledged, the Attorney General (Hofstede-Crull) was exposed mercilessly. Eventually Herr Kraan went so far in his public criticism of the Governor that he was prosecuted by the Crown lawyers for insulting the representative of the Crown. The lawsuit made a very unpleasant impression. The accused was found guilty, but was at once pardoned by the Governor, by which means the sting was taken out of his criticisms.

Then Herr Kraan was elected into the House of Representatives. Very soon after he entered Parliament he brought off his chief coup, by proposing a motion which contained an open vote of non-confidence in the Government. It was rejected by all the delegates. The scenes which took place during the discussion of the motion and afterwards in the streets were not pleasant, and cast a peculiar light on the composition of the party of the malcontents. At any rate, it became more and more evident that by no means a large proportion of the population was at the back of Kraan. Since then he has kept quieter.

One might pass over all these events without taking notice of them, but after all they leave behind them a disturbing element. The confusion in people's minds is growing worse and worse. It is hardly possible to discover any principle in all these strange vagaries. At the bottom of it all are class and racial prejudices, which are made use of, now by the one and then by the other, in turns. In passing, we would remark that the afore-mentioned newspaper was, notwithstanding repeated changes of front, on the whole on the Governor's side. The latter was personally above all these intrigues, and went on undisturbed with his plans, which had for their object the well-being of the people. Baron van Asbeck manifested in all these trying and humiliating times a simple but firm Christian faith. God grant that the worst of the storm may now have passed away.

Changes in the Staff.

We gratefully acknowledge the fact that no death occurred among the adult members of our Missionary band.

On April 17th we said good-bye to Br. and Sr. Schaerf, who were returning home for good after 32 years of service. In them we have lost one of those typical missionary couples who always work with equal zeal and faithfulness in the most widely differing spheres of labour, and who everywhere leave behind them a blessing. For this reason they will long be remembered affectionately in the Mission and among their former colleagues. By the same mail Br. and Sr. Freitag left for Europe on furlough, and with them travelled Br. Blijd, concerning the

purpose of whose visit to Europe we shall have something to say later on in this Report. A specially large number of missionaries went home on furlough in 1913. As a result, we had some difficulty during the year in filling the various posts that had become vacant. We were obliged to make use of comparatively young native assistants, and to fill another post permanently with a native minister. Under other circumstances we should probably have been a little more sparing in this respect.

A Fire.

Mention must also be made here of a very sad occurrence. On April 12th, early in the morning, fire broke out in the office of the ironmonger's shop belonging to the Mission. As soon as it was noticed everybody was astir. Assisted by kindly neighbours, Sr. Temple, the wife of the storekeeper, who was himself away from home, climbed down to the street by way of the verandah. Meanwhile, the fire brigade had arrived, and in a comparatively short time the fire was got under, and the police were able to busy themselves with the question of the origin of the fire. It very soon became evident that it was a case of incendiarism, the aim of the miscreant being to get at the till. The amount stolen was ascertained. In a few days' time, too, the perpetrator of the deed was discovered in the person of a young German to whom the firm had given employment at a time when he was penniless and without a situation.

Fortunately, incendiarism is still something unheard of in Surinam. The whole town was astir. The incendiary was condemned to death, in accordance with the laws of the Colony, but this was changed to five years' penal servitude in a Dutch prison. There was a considerable scare in our Mission quarter of the town. The firm sustained heavy losses, in spite of the fact that the stolen money was recovered and the Insurance Company made the requisite payments. The greatest harm done was of a more inward nature, for something had again happened in Surinam which represented a step backwards, and that was felt by many.

The 1st of July in Surinam.

The great event of the year, and at the same time its culminating point, was the celebration of July 1st, the day on which, 50 years before, those who had been slaves until then entered into the enjoyment of their liberty.

The Governing Board of our Mission issued a notice that throughout the whole country a festive service was to be held in all our churches on July 1st, and also a meeting of a less formal character at which the older members of our churches were to have an opportunity of speaking.

A Committee chosen from among the people, the members of which were mostly and by preference Moravians, was formed in Town and put itself in communication with the Districts. The purpose of this Committee was to cultivate greater mutual

interest and more unity among the descendants of the former slaves, to try and induce them to work together for some common object or objects, and to make the necessary preparations for a fitting celebration of the great day.

The Governor showed himself to be particularly in sympathy with the festive celebration of the day. Not only were he and his family present at every one of the preparatory addresses given by the Superintendent of the Mission, but he also kept in close touch with the Committee. As soon as he had satisfied himself that he had before him a really popular movement, and that the people were willing to make sacrifices themselves, he came to our assistance with State money, with the result that we were all able to look forward to the great day unconcerned.

To describe the day's festivities in detail would lead us too far. This much was evident: the first of July was celebrated by our Creoles in the whole country in all sincerity and, almost without exception, with much and deep feeling. In the love-feasts that were held the old people gave their experiences, and in the chief services, which all drew large crowds, our people humbled themselves before God in thankful praise. It was as if a breath of the old times pervaded all our congregations, and the thought nearest to the hearts of all was, alongside their gratitude to God, the grateful acknowledgment of what the Mission had done for our people. Everywhere and in all things the feelings that prevailed at the moment sought to find an expression that coincided with them. This was observable in the decorating of the churches, in the old-time usages that once more came to the fore, and in the addresses that were delivered.

Specially gratifying, so far as our Mission was concerned, was the order and the dignity which marked the celebrations of the chief day. Only here and there was there a jarring note. Even in Town there was exemplary quiet on both of the festive days. Evidently our people made it a point of honour to behave as discreetly and as orderly as had been the case on that historically so important 1st of July, 1863.

In his lecture, which was listened to by representatives of all classes, Br. Themen gave at the close of the 1st of July an historical survey, in which he tactfully did justice to all concerned, but also from heart's conviction showed up the almost unique position of the Moravian Mission over against the slaves and the question of slavery.

Baron van Asbeck during those days manifested a deep and an intelligent sympathy with our people, nor was he satisfied only to say so. Our people felt it, too, and will, we believe, in spite of all party intrigue that may be in vogue, not forget the interest he has shown in them.

When looking back on those great and important days, we have every reason to thank God with all our hearts. They were rays of light in the life of our Mission which made up for many a bitter disappointment.

Br. Blijd's Trip to Holland and the Zeist Celebration.

Something remarkable along parallel lines was meanwhile taking place in Holland. A Committee had been formed there under the presidency of Ds. van Hoogstraten, the object of which was, by means of a special celebration of July 1st in Zeist, to draw attention once more in wider circles to Surinam and the Moravian Mission, and at the same time to try and obtain for our Mission a special Jubilee donation.

At the suggestion of this Committee we decided to send our first native minister, Br. C. W. Blijd, to Holland for the purpose of increasing interest in our work by means of addresses and lectures. The sending of Br. Blijd made a deep impression on our people. They understood quite well that this meant bringing our Dutch friends into close personal touch with the people of Surinam, who were celebrating the great day. Their genuine delight was increased, too, when gradually it leaked out among our people with what great kindness Br. Blijd had been received in all, even the highest, circles. True, it was a good thing that all this happened to our quiet, modest Br. Blijd. Anyone else would hardly have been able to stand the not easy test of true humility of heart that was involved.

At any rate, not only Br. Blijd's journey to Europe, but also the celebration of July 1st at Zeist was a great success. When Br. Blijd returned home in August he met with a great reception, and for more than one hundred years our large Town church has not been as full as it was on that evening, when he told us about his experiences in a simple and telling address.

The Jubilee Gift.

In October the Old Mission in Surinam received its Jubilee gift of over 15,000fl. (£812), for which we are heartily thankful.

By means of it we shall be in a position some time to create a special organization for our Home Mission work. For the training of our own teachers and for the Building Fund at Saron (Children's Home) a part of the Jubilee gift was also set aside. In this way, we are convinced, it was used according to the mind of the donors.

On July 1st a School Library was decided on by the Governing Board of the Province as a permanent memorial of the day, but at the time of writing this has not yet taken definite shape.

On the other hand, another appropriation of part of the money given us came into force on July 1st which was of great importance, viz., the so-called *Jubilee Fund* of the *Evangelical Moravian Church*. In its inception it corresponded to a resolution of the first "Church Conference" of the year 1911.

However, at that time it was only thought of as a Burial Fund, and in connection therewith the wish was expressed that it would in time come to full growth. After lengthy negotiations in the Committee which was appointed to deal with the new Fund, and in the Provincial Governing Board, the scope of the original plan was extended and an insurance in cases of illness was added,

whilst at the same time the members were to pay their Church dues by means of their contributions to the Fund.

The Old Mission.

1. *The Town Congregations.*

A further solemn but quiet function took place on the 1st of July which was not noticed much in the midst of the joyous celebrations.

This was the consecration of the new burial-ground for the Town congregations, which was performed by Br. W. Kersten, who kept the first funeral there on the morning of the day in question.

One feature of Church life which was unpleasantly apparent in the Town congregations in 1913 was a palpable negligence in the payment of the Church dues. Although here and there the economical situation of the year 1912 may have had something to do with it, still one cannot exactly say that there was any lack of money in Town. On the contrary, over and over again one could not help wondering how it was that the three cinematograph shows in Town were filled to their utmost capacity every evening they were open; how it was, too, that the taxis which have recently been introduced here for the most part carried as passengers people of the poorer classes; and finally how it was that there was always money to be had when it was a question of luxury and pleasure.

Of course, there were always those also, and not a few of them, who did their duty in the above respect quite regularly, and who also gladly contributed of their substance for the purposes of the extension of Christ's Kingdom. But alongside of these there were others who were only guided by the whims of the moment, or who were directly opposed to everything that the Church required of them. However, one can hardly be surprised at the spirit manifested by these people, when one sees how our Town people are being spoiled systematically by the Bush labourers.

The total membership of our Church in the six Town congregations has again increased by 324.

For the South City Church the 9th of March was the red-letter day of the year, for on that day the tastefully designed, pretty-looking new church was dedicated, in connection with the building of which the missionary and his congregation had made such extraordinary efforts. The heartiest sympathy was shown to this congregation on the day in question on all sides and by all classes of the population. But the best of it was that the new house of prayer was diligently made use of in the days that followed the inauguration. It is, however, a matter for regret that during the year there was a decided diminution of zeal as regards the repayment of the debt remaining on the building. True, this is nothing new; but in this case we did hope that there would be an exception to the rule, after all the exertions of the past.

Unfortunately, the South City church had to bemoan the loss by death in 1913 of several faithful and active Helpers and chapel-servants.

2. *The District Congregations.*

(a) *Those Reached by Sea.*

The two congregations, *Nieuw Nickérie* and *Vertrouwen*, are specially affected by the harmful influences of the rubber labourers. Thousands of these latter find a lodgment there, and bring with them drinking habits and loose morals, and carry on as if they were the unlimited lords of the country. However, by dint of ceaseless and energetic labours the Brn. Barth, at *Nieuw Nickérie*, and Nelson, at *Vertrouwen*, again and again succeeded in exercising a better influence over their people, with the result that there is also much that is pleasing to report.

As *Nieuw Nickérie* has again had a Reformed pastor of its own, the assistance rendered in the sister-congregation by our missionary came to an end. It is a matter of regret that Baptist competition is beginning to make itself felt again, and that it is seeking to gain a footing here by running down our Mission. It is hard to say whether this movement will be successful. Judged by its outward value there is little to be feared from the competition of this sect. In both of the *Nickérie* congregations good fruits are manifest in connection with the Associations for the furtherance of the Christian life.

Corónie. The people at this station have distinguished themselves during the past year by collections taken up on Festival Days for Bethesda and the Children's Home at Saron. Indeed, they are always ready and willing to do something for others. Whereas the impression made by Salem and Totness during the year under review was a good one, Hamilton remained indifferent as is almost traditional in its case, and did not put a stop to its ceaseless quarrels and the ugly stories that are told about it. In the case of this congregation, only a special awakening from above could do any good.

The report of *Albina*, on the French frontier, was satisfactory. Church and school worked in harmony together. The small school is doing well, and the relationship that existed between our people and the Bush labourers who are continually passing backwards and forwards was a favourable one. Unfortunately Br. Labadie was every now and then hindered in his work by attacks of malarial fever.

(b) *On the Commewyne and the Cottica Rivers.*

Nieuw Amsterdam and *Potribo* showed a small increase in membership, whereas *Hecht en Sterk* and *Charlottenburg* decreased in numbers. From the latter district especially small land-owners are constantly emigrating, for the purpose of taking up the rubber or the gold industries. This is, however, very injurious to the life of our people and our congregations. In all four congregations there were really good and useful

elements, but the small land-owners are oftentimes so badly off that they can hardly make ends meet, and accordingly it is difficult to get them to make sacrifices for other objects. Work in these districts is a constant labour and struggle against difficulties, but it is not in vain.

At Potribo the people felt it very much when Br. and Sr. Scholze had to leave the district, after labouring there for sixteen years. The missionary and his congregation were greatly attached to one another. Since then Potribo has been made into a post for native ministers.

(c) *On the Surinam River.*

It is difficult to say anything that applies equally to all four congregations, Domburg, Groot Chatillon, Carolina, and Bergendal. Leaving Groot Chatillon aside, to which we shall refer later, let us begin with Domburg. Here we make the same observation as on the Cottica River, viz., the population is on the decrease, and land cultivation is declining. During Br. Blijd's absence Br. van Maalsen, the Combé evangelist, served the congregations on the lower courses of the river under Br. Schütz's supervision. Meanwhile Goode Vrede, the evangelist's post on the upper course of the river, was occupied by Br. A. Seedorf, and therewith this part of the district was better cared for. Up till now this new post has proved a success.

(d) *On the Saramacca.*

The finishing touch was given to the upper district of Groningen by the opening of the new church at Uitkyk, on October 31st. At Uitkyk the two small congregations of Saramacca Canal and Thomaskirche were united, and this is in every way a step in the right direction. This new church is situated at the entrance to the Saramacca Canal, and accordingly at a place where there is a good deal of traffic. Thus it is hoped it will reach a comparatively large number of people. Compared with others, the building operations closed with but a small debt. Owing to the fact that Br. Pawel had the oversight at the same time of the Bushland Mission on the Upper Saramacca, he lost a good deal of time and strength that ought to have been devoted to his own congregation. For any great length of time this state of things could not be allowed to continue, and a change of some kind will have to be made.

The lower district of Catharina Sophia lost its missionary, Br. Sprang, last October. His place was taken by Br. Dundas. Meanwhile, the Roman Catholic Mission has built a school of its own at Bethany, near by, which means that this place will be used for the purpose of making propaganda.

(e) *On the Para.*

The congregations on the Para caused us a good deal of anxiety through the unwillingness of the members to share the financial burdens.

3. *The Schools.*

In the School work of the Old Mission we experienced a hard year. The chief difficulties were not so much those of a financial nature, but rather the unreliability of the teaching staff. When one remembers that between November, 1912, and November, 1913, 26 teachers left our service, in order to take up other positions, one may be able to realize what a detrimental effect this fatal change must have upon the Schools. Owing to circumstances such as these it becomes more and more difficult from year to year to manage the Schools. All the more pleasing was it that the so-called "Selecta," or select class, which was started in November, 1912, for the purpose of preparing boys and girls for the Entrance Examination to the Government Normal School, did well at the Examination in October. Similarly satisfactory is the instruction in sewing, &c., which a number of Mission Sisters began in 1913, for girls from the Zinzendorf School and the Selecta. This course was taken monthly by 100 children almost regularly, and showed good results.

As appendix we would add that, on August 29th, the School for Evangelists under Br. Hellström closed its sessions, after the four students had shown by an examination which was held in the presence of the Governing Board of the Province that they had made good use of the one and a-half years they had spent in the School. They all four received their appointments as from October 1st.

The Preparatory Class, too, of the Theological Seminary, under Br. Clausen, closed its year on September 23rd after an examination, as a result of which the three students were permitted to pass into the Chief Class, which began again at the commencement of November after the return of Br. Th. Müller from his furlough.

4 *Works of Charity.*

(a) *Bethesda Leper Home.*

The number of the patients continued to grow, and we were thankful for everyone we were able to receive into the Home by reason of the extensions of the year 1912 and 1913.

Speaking generally the year under review was a good one and one fraught with blessing.

In the middle of it Br. and Sr. Clausen took charge in place of Br. and Sr. Bernhard, with headquarters for the time being in Town.

During that time the old dwelling-house of the Director was moved from its former place, which had become dangerous on account of the nearness of the river, to the side of the Sisters' House which is nearest to Town, and rebuilt with several improvements added. The Government promised a subsidy towards the expenses of this removal. In October Br. and Sr. Clausen moved to Bethesda altogether. It was a day of great rejoicing for all, patients and non-patients alike, in both Homes



EVANGELIST'S HOUSE IN THE BUSH COUNTRY, SURINAM. (See pp. 133 and 134)



SOPHIA AND JOHANNA, WIFE AND DAUGHTER OF THE LATE JOHN KING.



BRITISH INDIANS SURINAM. (*See p. 134*).



TWO MULATTO WOMEN, SURINAM. (*See p. 129 ff.*)

(Bethesda and Groot Chatillon) when on the birthday of the Queen the gold medal of the Orange Nassau Order was presented to Sr. Philippine, our matron. On the other hand, the minds of all were filled with terror and sadness when, on November 23rd, Harred, a well-known patient in the Government Asylum, and a member of our Church, to whom all the Brethren who had been in charge of Bethesda had shown special attention, was stabbed in an affray with a fellow-patient. The sad end of this man made a deep impression on the inhabitants of Groot Chatillon.

b. *The Children's Home at Saron.*

The past year was a good one for our Children's Home. A good spirit prevailed in the house. There were but few really serious cases of sickness. The numbers increased from 22 to 30. Very pleasing was the interest which was shown in the work on all sides, and which was manifested in large donations, with the result that we closed our accounts very favourably.

True, a separate Home for boys and the appointment of a married couple as housekeepers are imperative needs which will have to be met.

At the end of 1913 we had rather more than one-third of the building money for the new house in hand.

The New Mission.

1. *The Bush Country Mission.*

In the Bush country the experiences of 1913 were not encouraging. In the extreme East, on the River Tapanahony, we were obliged to abandon the post *Drietábetje*. Our teacher at that place was exposed to every whim of the heathen, and, whilst he could do little or nothing among the Auka Negroes, we were constantly being put to fresh expense, owing to the circumstances under which we were working.

We made better progress among the Aukas on the River Cottica. Four adults who were baptized, and a Christian congregation consisting of thirty-one baptized persons at Wanhatti, are figures and facts which seem like a miracle when compared with former times.

All the *less* pleasing were the results of the work on the Upper Saramacca. Kwakoe Gron remained the whole year without a minister, for want of men, and Br. Pawel supervised the work from his post at Groningen. *Kwattahede*, too, was left without a pastor at the end of the year, but it was its own fault. Evidently there was some enmity at Kwattahede against Br. Pang Atjok, the evangelist, which was possibly set in motion and influenced by rubber workmen. This was probably the reason why an ugly report was circulated concerning him without rhyme or reason, which soon took the shape of a serious charge against him. The Kwattahede people in this connection behaved so foolishly and arrogantly that Br. Pang Atjok had to be recalled at once, and

the congregation were left without an evangelist for the time being. Information gathered later robbed the accusation of all force. However, the harm done to the Mission was incalculable. In the last instance, it was the life and conduct of the rubber workmen which occasioned the hostility against the evangelist. They settle in the villages of our Christian people, bring with them money and wages, but lead the young girls astray, lead a careless life, and are addicted to drink. The Commissioner at Groningen has endeavoured to improve this state of things, but so far in vain. It is almost past endurance watching these degenerate Christians ruining our congregations gathered from among the heathen. The same was the case at *Ganzeer*, where the rubber people had settled, 200-300 strong at times, and where they did all kinds of mischief, just as they pleased. In this instance the police took up the matter and thereby did us a good turn.

Since the end of the year we have also our *Papoto station*. The Headman of the Saramacca Negroes, of whom the Papotos are a branch, had for years made difficulties about our coming there, with the result that we were already on the point of invoking the aid of the Government. However, on March 19th he signed a document in which he gave his consent to our settling there. Thereupon Br. Schelts in a few months' time effected the establishment of the Papoto station. In December Br. Rufus went there, in order to take up the work. The name of the place, which it is our intention to retain, is *Djemie*.

2. *The Mission to the East Indian Coolies.*

Here we were not able to do much more in 1913 than maintain that which already existed, for Br. Vogt had to cope single-handed with the whole of the work. The evangelist's post at Domburg remained vacant during the second half of the year, as Br. Khargi, the evangelist, had gone back to India. All the same, the year 1913 cannot be called a lost year. The congregation increased somewhat through the baptism of two adults, and in a quiet way not only was much seed sowing done but also many a ripe fruit of our labours was gathered.

When in the Autumn Br. Wenzel returned to the field, everything was restored to its former status.

3. *The Javanese Mission.*

The year 1913 was a most favourable one for the Javanese Mission. By the baptism of six adults the number of the Christians was increased to twenty-three at the end of the year, whilst eleven persons are still undergoing preparatory instruction. This is, under the circumstances, something to be thankful for. The Church from among the Javanese is now an entity to be reckoned with, and this is a step forward. Although their relationships to their non-Christian fellow-countrymen are apt to vary—at times becoming somewhat loose, and then again improving—their intercourse with them was nevertheless more intimate and fruitful. At Nieuw Nickérie Nitipawiro has resumed

his former activities, whilst Kasandi helps Br. Bielke at Leliendal.

We thank God that, notwithstanding much weakness and many defects, this branch of our work flourishes and grows.

AFRICA.

1.—SOUTH AFRICA.

WESTERN PROVINCE.

WHEN reviewing the past year we have to confess with humble gratitude to God that "We are not worthy of the least of all the mercies, and of all the truth, which thou hast shown unto us!" The Lord has granted us a year of steady and undisturbed labour. In all our congregations quiet and peace prevailed, which are the invaluable foundations of truly successful work for the Kingdom of God. For this reason our missionaries were able to go about their work joyfully, and the Lord graciously gave His servants the needful strength.

The Political Outlook.

If in the first place we look at the *outward progress of the South African Union*, the picture presented to our mind's eye is on the whole a promising one. Our statesmen are diligently building up the new State. The inauguration of a military system of its own, similar to that of Switzerland, and of a system of police fitted to the whole Union, are proofs of the fact that the country, young as it is, is becoming conscious of its strength. A good deal has been done to improve the country and its products by the building of bridges, by afforestation, and by the improvement of the fisheries, which are so very prolific and of the sheep-breeding industry, &c., &c. The coloured people, too, are showing signs of an awakening life in their midst. For example, the coloured teachers have formed themselves into a "Teachers' League of South Africa," the aim of which is to improve the instruction given in schools for coloured children, by means of the study and the discussion of educational questions of a theoretical and practical nature, and at the same time to try and bring about unity and friendship among the teachers and the furtherance of the interests of their profession. The majority of

the members of the Committee are Moravians who have received their training in the Normal School at Genadendal.

The Strike.

The *Strike troubles* of last July, which spread in a disquieting manner and ended in bloodshed, did not, we are thankful to say, affect our congregations in the least, since they were confined to the Transvaal. At the time of the renewal of the strike in January, 1914, the trouble spread considerably, and extended over the whole of South Africa to Capetown. Fortunately, the Government were firm, and in this way the strike was suppressed (*See also the Report of the Eastern Province*). Thank God, none of our congregations came under the influence of the disturbances, as the coloured population of Cape Colony held aloof, although the coloured dock labourers were encouraged to take part in them.

Official Visitation and Mission Conferences.

The *official visitation* of Br. K. Wolter, the former Superintendent of the Mission, who had been staying in Europe for some time already for his health's sake, and was about to relinquish his post altogether, was a source of pleasure and encouragement to the Province. He had been commissioned by the Mission Board to bring to a satisfactory issue various matters which had remained incomplete owing to the death of the late Br. Kluge. The chief part of the work allotted to him to do was done at the *General Mission Conference*, which was in session from November 4th to 8th last. Those were days of hard work, devoted mainly to the elaboration of the new Church Regulations. At the close of the Conference the retiring Superintendent handed his office over to his successor, Br. R. Marx. He also had the pleasure of once again visiting for a short time all the congregations in the West, and of saying goodbye to them. For fully ten years, whilst working in the country, he had been their Superintendent.

Of value in view of our contact with other Missionary Societies in the country who are kindly disposed towards us, and at the same time for the purposes of mutual assistance and co-operation in important missionary matters, was the fourth German Missionary Conference, which was held at Pretoria on October 8th—10th, as also a Conference of the three Superintendents of the Berlin, the Pärmen, and the Moravian Missions, last December at Riversdale. At the last-named gathering the draft of a common code of church discipline was discussed and adopted.

Changes in the Staff.

Br. & Sr. W. Winckler, who formerly laboured in Surinam, entered the service of the South African Province in July. In September the coloured minister, Br. R. Balie, retired from service after 40 years of faithful labour. During the last twelve

years he laboured at Pella with great acceptance and much blessing.

New School at Elim.

Special mention should be made of the opening of the *new school* at Elim. Not only were the building operations, which had been begun with much zeal in the previous year, continued during the first three months of the past year, but at the same time great efforts were made to collect the money needed to cover the costs of the building. At the close of the opening day, which was March 26th, the announcement was made amid much rejoicing that, including a grant from the Government, the building, the cost of which up till then amounted to £625 in all, was free from debt. This was an evidence of the grace and blessing of God.

The Inner Life of the Congregations.

Regarding the *spiritual life* of the congregations we can, with thankfulness to God, say that there are a considerable number who love and seek after the Lord with their whole heart, and who are not only churchgoers by habit but are true and sincere Christians, who have quite decided for Jesus. At many a death-bed our missionaries were able to rejoice over the childlike faith with which the dying trusted in the Saviour. Alongside of these there are a not inconsiderable number, especially of young people, who, on the one hand, have quite recognised the necessity of being followers of Jesus but, on the other hand, are not prepared to sacrifice the lusts of the world and of the flesh in exchange.

There is no lack of enticements and temptations in Capetown and elsewhere. Thus, not only the missionaries but also the chapel-servants, parents, &c., have to be constantly following them up, and admonishing and inviting them.

The various Associations are also hard at work, with a view to preventing drunkenness and immorality, and rescuing the unfortunate victims of these vices. Nor are their labours in vain.

The Training College at Genadendal.

There was some danger of the work in the *Normal School* at Genadendal being interrupted, owing to the unfortunate breakdown in health of the Principal, Br. Th. Schreve. This would have been all the more regrettable as this institution has, during the 75 years of its existence, been of great value and a rich blessing for South Africa. For the first time in its history the school enjoyed the benefits of a Government grant in aid, and the Report of the Government Inspector of Schools is full of appreciation of the work which is done there. By means of temporary assistance it was possible to continue the course of instruction without interruption.

General Review.

Br. R. Marx, the Superintendent of the Mission, closes his Report with these words: "We thank the Lord, in whose service

we have been permitted to labour throughout the year, for His help and His blessing on our work. To Him we would commend ourselves and the congregations entrusted to our care. We would ask the churches and Mission friends at home for their continued prayers on our behalf, that the Lord's blessing may rest on our labours and many souls may be led to Him as a reward of His sufferings and death, and also on behalf of the coloured people of South Africa, West."

SOUTH AFRICA.

EASTERN PROVINCE.

The Great Strikes.

THE year 1913 brought with it much unrest and violent storms for the whole of South Africa, in connection with the great strikes in Johannesburg and Pretoria in the middle and towards the end of the year. Owing to the importance which attaches to the gold mines of Johannesburg, in connection with the trade and the whole social life of South Africa, a lengthy interruption of the work of these mines has easily perceptible consequences for the whole country, and not least of all for the native population, for it is at once a question of tens of thousands of people who lose their wages. In July the miners struck, in November and December the railway employees—the latter against the Government. Both these strikes developed into a regular revolution, for this reason that socialistic agitators placed themselves at the head of the movement and induced the mob of the large cities to perpetrate wild excesses, and to destroy the property of the State and of private individuals. The military and the citizen forces had to be called out for the purpose of crushing the rebellion, and on both sides there were dead and wounded. The Government had the ringleaders arrested, and deported them unceremoniously from South Africa—a measure which was justified by the circumstances and which proved efficacious, for at once quiet and order were restored.

The Native Lands' Act.

Of the greatest importance is a new Act of Parliament which was issued by the Union Parliament in the year 1913 under the title of the Native Lands' Act (*not* to be confused with the *Mission Lands' Act*). Its purpose is to effect a clear division between blacks and whites in the matter of the ownership of land. Certain pieces of land in the several Provinces of the country are to be set apart for the use of the natives, in which Europeans may on no condition either purchase or rent land.

If in any of these so-called "Native areas" Europeans should happen to be settled already, the Government is to expropriate them. But, on the other hand, natives are forbidden either to buy or to rent land in the European reserves, called "European areas"—if necessary, they too are to be bought out. In future, the natives may only work on the farms of the white people as labourers, and no longer as tenants. This law has met with a very varied reception in the country. It is well known that the living together of blacks and whites has serious disadvantages; and that the native population is to be protected by this Act against European speculators in land is praiseworthy. But the natives have an idea that they will have to suffer more than the whites under the severities of the law, and that more land will be taken from them for the benefit of the whites than will be given them at the expense of the whites. On the land occupied by Europeans they are obliged to seek a temporary dwelling-place on the farms of the white people, on any conditions they can obtain, otherwise they are left absolutely homeless on the road. Only at the mission-stations are the natives able to live to any extent securely, but these are too small to accommodate the whole of the native population. For these reasons the natives are for the most part bitter enemies of the new Law.

As a result of representations made by us to the Government, our mission-stations Shiloh and Goshen will not be affected by the provisions of the Native Lands' Act. If they were to be affected thereby, then all the arrangements between the Mission and the community at these places, which were effected with so much trouble at the time when the Mission Lands' Act was introduced in 1911, and were embodied in the new title-deeds, would fall to the ground. When it comes to be fully introduced the Native Lands' Act will threaten the existence of many Missionary Societies, for the many communities which are now in a flourishing condition will be dissolved, because the natives will be compelled to move away, and new stations would then have to be founded elsewhere, very probably under much more unfavourable conditions.

The Work of the Mission.

The *Mission work* in South Africa, East, has gone on steadily during the year 1913. The increase of baptized members, viz., 333, is above the average for other years. Unfortunately this pleasing fact loses its force when we come to the final figures of the statistics, since we were obliged to remove about 290 names of baptized members from the lists at Shiloh and Engotini. These are the people who joined the false teacher Mgijima (see the Report for 1912). In this way the total number of baptized members in South Africa, East, has only increased in 1913 by 17, i.e., from 8711 to 8728, to whom must be added 1482 persons who are under our care, though not yet baptized. The aforementioned Mgijima movement has, it is true, reduced the membership at Shiloh and Engotini, and has also brought

discord into many families, but it has also helped many Christians who remained faithful to our Church to lay hold of the grace of God more surely, and in this way this heavy trial has after all in this the first year after its commencement been a means of blessing. A Convention for the deepening of the spiritual life which was held at Shiloh for the benefit of the congregations in the Colony, was evidently blessed of God, and led to the founding of a Temperance Society at Engotini to which 40-50 members belong.

Hlubiland.

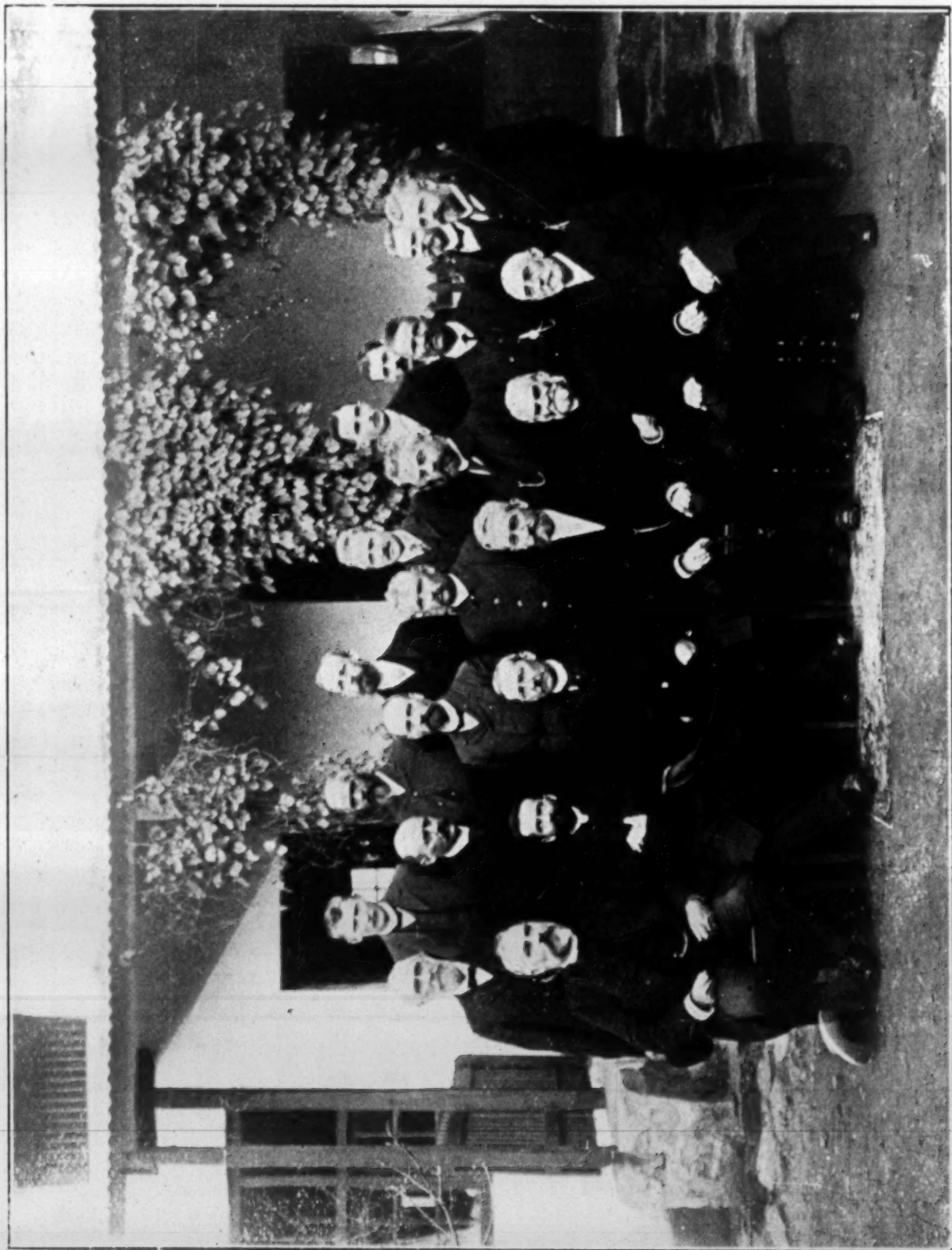
The Reports from *Hlubiland* speak of undisturbed progress in the work, in connection with which the grace of God that conquers sin was repeatedly manifest. Of the 179 baptisms of adult heathen which took place in South Africa, East, during the past year, *Hlubiland* can claim 127. The baptized membership in that district increased by 237. 90 persons were confirmed.

Tembuland.

In *Tembuland* the fifty years Jubilee of our work at Baziya was celebrated on September 1st, 1913, in the presence of very many people, including heathen. The work of the Mission at and around Baziya and its eight out-stations is in a specially flourishing condition at the present time. We were very thankful that the Jubilee celebrations took place at just such a time, and this imparted special solemnity to the festival. It was manifest to all that the gospel has not been, and is not being, preached in vain, and we were encouraged to hope that many more heathen would be won for the Lord. And this hope began to be realized soon after the Jubilee was over, for in a particularly hard and stony part of the field suddenly the seed of the Word of God began to spring up. For a long time we had worked there in vain. And now the light is shining from kraal to kraal, and the sixteen evangelists are as busy as they can be, preaching the gospel in every part of this large district. It was their privilege to win for the Lord during the year under review more than 50 heathen men and women, whose desire it was to break with heathenism and to become disciples of Jesus, and who are now undergoing instruction preparatory to baptism. The battle against the Kaffir beer is being waged diligently and with good results. God grant that something of the spiritual life of this congregation and of its zeal for the spread of the Kingdom of God might also be imparted to the neighbouring station, Tabase, which is still suffering under the cares and the riches and pleasures of this life, which hinder the growth and the ripening of the good seed.

Mvenyane and Lovedale.

The Seminary at *Mvenyane* is in a very flourishing condition. In 1912 accommodation was provided for more students by means of an extension of the building; but in 1913 the house was again full, with 115 students.



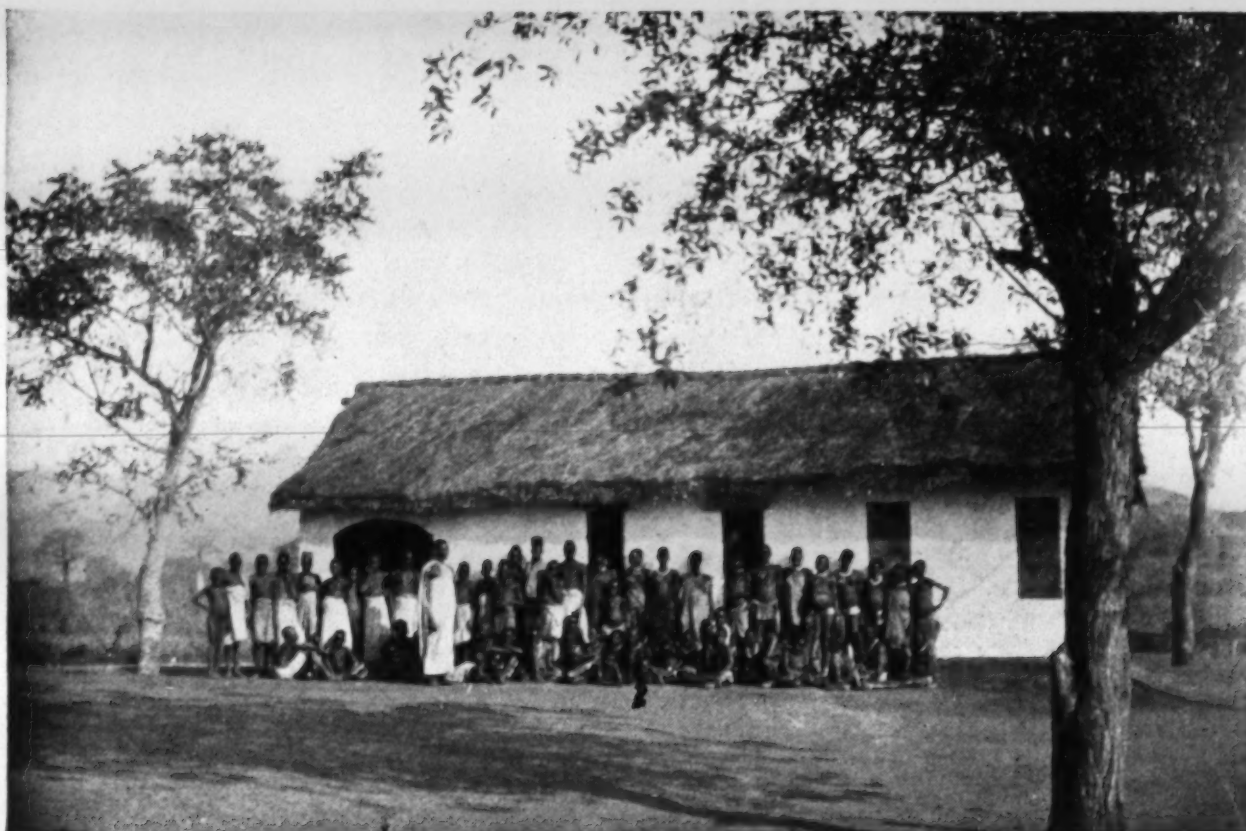
REV. H. KLUGE AND SOUTH AFRICA, WEST, MISSION CONFERENCE. (See p. 136).



SOUTH AFRICAN NATIVES, KAFFRARIA. (*See pp. 138-141*).



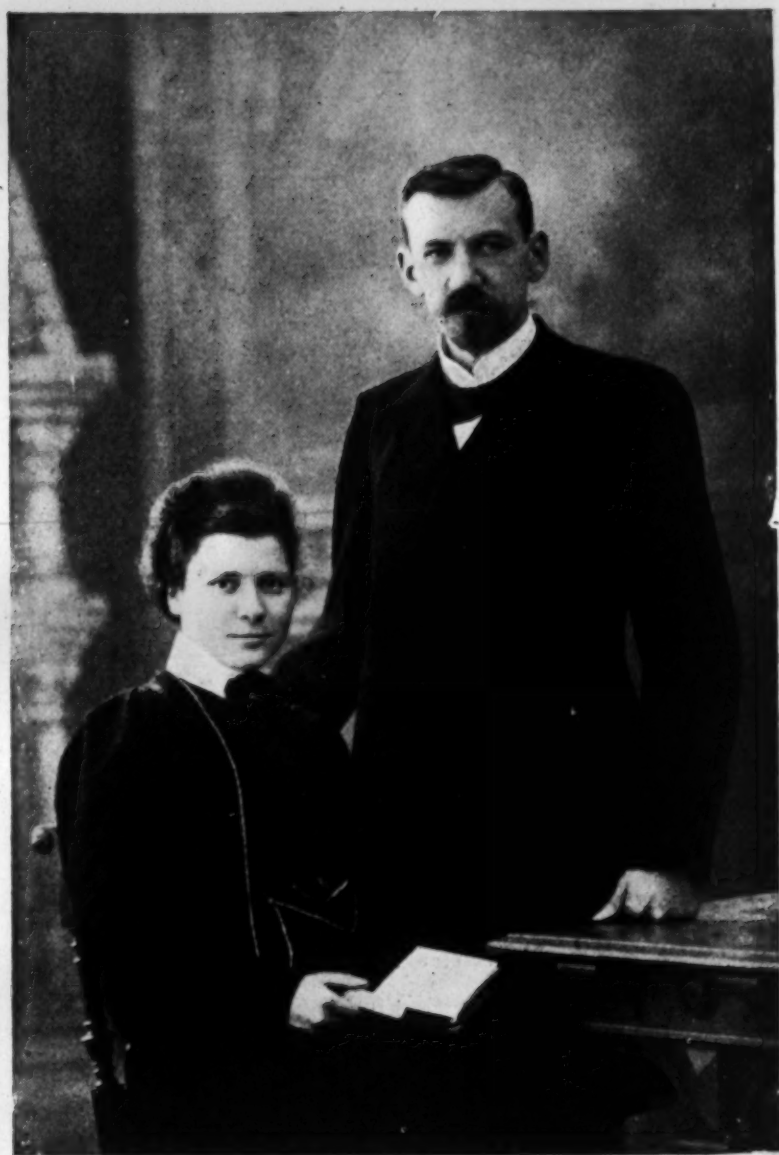
BAZIYA CHURCH AND MOUNTAIN. (*See p. 140*).



SCHOOL, NEW ILEYA, NYASALAND. (*See p. 144.*)



MR. SEIBT AND PUPILS, SIKONGE, UNYAMWEZI. (*See p. 147.*)



REV. O. AND MRS. GEMUSEUS,
IN CHARGE OF SECONDARY SCHOOL, RUNGWE. (*See p. 144.*)



THE SECONDARY SCHOOL, RUNGWE, NYASALAND. (*See p. 144.*)

The financial position of the Seminary is such that it does not require any further assistance from the General Mission Fund. The results of the Government examinations at the end of 1913 were good—35 out of 38 students passed the first examination; 22 out of 23 the second, and of these two with distinction; and, with regard to the third and final examination, all the 15 candidates passed, three with distinction.

During the past year an arrangement has been made with Lovedale, for six years to begin with, whereby our candidates for the ministry will obtain their theological training there. Besides ourselves, several other Missionary Societies have participated in the founding of this Theological Seminary.

Finance.

In the *financial administration* of this Mission Province we were graciously helped and blessed by the Lord. In closing our accounts for the year we were able to show a considerable saving over against the estimates sent in.

Thus, our survey of the year 1913 gives us much cause for praise and gratitude to God; Him also we will trust for the future.



2 — EAST CENTRAL AFRICA.



NYASA.



The General Mission Conference of 1913 and its Problems.

In October the General Mission Conference was held at Rungwe. This gave the missionaries in this Field as a body an opportunity of reviewing the work of the whole Province, and of probing, by mutual discussion and exchange of ideas, the principles on which and the manner in which the work of the Province was being done. Besides which the approaching General Synod of 1914 made an examination into the work of the past five years incumbent upon us. In this way during the weeks that preceded the Conference and at the Conference itself we had occasion to halt for awhile in spirit, whilst we held a review and rested and asked questions of the past in view of the work of the future. However, the rest we enjoyed had perforce to be but short, for the life of a Mission Province cannot be made to stand still. The large number of problems that have to be faced urge us onwards, and the great amount of work bids us be up and doing.

There were many questions confronting us, *e.g.*, How are we with our small number of missionaries to solve the many problems which would seem to surpass our strength; in what way can we make better use of the native assistance at our disposal; how are we to deal with the imperfections of our Helpers and

teachers, not only from the point of view of weakness of character, but also in view of their lack of education; what can we do to deepen the spiritual life of our congregations; how are we to make the customs of our people fit into the life of our congregations without sacrifice of Christian principle? Evangelization and the work of the Helpers; the pastoral care of those living away from the stations and of such as have been excluded; industries and plantation work; development of the Province by means of the founding of new stations and the improvement of our educational work—these and many other matters passed before us in review and demanded our thought and our assistance. And we felt obliged to proffer the urgent request to our Mission Board and the friends who support our work for an increase in our staff of workers, and also for the means wherewith to found stations, to relieve the burdens of our overworked Brethren and Sisters, and to distribute the work more suitably over smaller areas.

First Conference of the Native Church.

At the same time as the General Mission Conference the General Conference of the Native Church was also in session. This took place for the first time. Thirty-six delegates from the nine stations and out-stations responded to the call to come to Rungwe, and took counsel, first among themselves and then together with the missionaries, concerning certain questions which occupied the minds of the people in our congregations, and among these the question whether it was permissible for Christians to get engaged to young children; what a Christian was to do when he inherited women or girls; whether it was permissible for them to eat the meat or drink the beer of sacrifices in the villages, &c., &c. It was delightful to see how Nyika and Banyakyusa, Safwa and Ndali people agreed together, in spite of their clearly stated differences of opinion on various points and their tribal differences, and how they sought to come to a brotherly understanding. It appears that the Christians valued this kind of gathering, and we think that we can already see that the fruits of their common labours are developing on the quiet.

Outward Growth of the Congregations.

With glad and thankful hearts we can report regarding the *outward growth of our congregations*. 410 persons were baptized, of whom 229 were adult heathen, 104 the children of such, and 77 the children of Christian parents. And in this connection we have made the same experience as before, viz., that the small out-stations (89 in number) furnished more members for the Christian Church than the original stations. Whilst at the out-stations the number of baptisms amounted to 223, at the chief stations there were only 187. The total number of baptized members in the Province now amounts to 1,955. If we measure the distribution of Christian influence among the people by the places where the Christians live, we can point to progress in this

respect too, for of the whole number of Christians only 948 live at our stations, whilst 1,007 live away from the stations. True, among these there is also a large proportion of those who have been excluded from the Communion, and who desire for that reason to live at a distance.

The number of *applicants for baptism* is likewise encouraging. 706 have applied, and of these again the smaller proportion, viz., 278, appear on the books of the chief stations whilst the larger part, viz., 428, are at the out-stations.

Thus it is in the case of the so-called "new people" also. Their number, viz., 1,400, is divided up as follows: 529 at the stations, and 821 at the out-stations.

The Inner Growth.

If the *inner growth* of the congregations were proportionate to the growth of the numbers, our joy would indeed be great. Unfortunately, it is not so. The inclination to hold fast that which they were always accustomed to; the lack of an energetic turning away from these things on the part of individuals who are leaders, instead of clinging to them, as is the case with the majority; nay more, the desire to seek refuge in ancient heathenish remedies weighed heavily here and there on the congregations and marred the otherwise pleasing picture.

The fact that church elders fell victims to the love of money, that they did not tell us of faults that had been committed, out of consideration for others, and that they themselves became careless on that account, had a doubly depressing effect upon the workers. For this reason it became necessary not only to exercise Church discipline in individual cases, but the punishing hand of the pastor had also to fall now and again upon whole congregations. At the same time it was pleasing to see that church attendance was good, and that there was a willingness to meet the financial obligations of Church membership, and that here and there individual members were living good Christian lives.

We must not forget that our congregations are still in their childhood; and if our Helpers are *men* among *their own* people, in the management of the affairs of a *congregation* they often lack the strength and the decision of Christian manhood. If they possessed the latter, the congregations would be better able to live the Christian life—at first perhaps in the former old way of following the leader *en masse*, but afterwards, may be, with more of their own initiative individually. It is no secret that many of our Helpers and teachers probably do their work only for the sake of the money they earn thereby. Enough that they *do* it, and therewith further the cause. We pray for such men and women to be granted us as are deeply convinced of the truth, and work for the sake of the cause; and we may endeavour to train such—but we cannot *make* them.

The Schools.

The School work of the Province has spread considerably. Least of all at the stations themselves, as there extension in a large

measure is not possible. On the other hand in nearly all the districts adjoining our stations the number of places where there are schools has increased in connection with the founding of new out-stations.

In this way our Province now has, besides the 14 schools at the 9 stations, 152 places where school is kept away from the stations, with 7,931 pupils in all, adults and children. The highest number of pupils attained was over 15,000. The work connected with our schools we try to do with the assistance of our Helpers and also 97 teachers and 94 monitors. We are glad that our Secondary School at Rungwe was this year again in a position to furnish us with better trained teachers for our schools, but we still feel very keenly the need of more advanced, independent, and more thoroughly trained teachers. And yet we can rejoice with thankful hearts over our school work, if for no other reason than this that by means of the schools the knowledge of God and of Jesus is furthered, and all kinds of Christian ideas are carried away by the scholars into the villages around.

The *Secondary School at Rungwe* worked on steadily during the past year. 42 pupils were under instruction. For the one pupil who had to be dismissed we got another. A good spirit prevailed among the scholars. At the end of the year the good news reached us that in consequence of the Imperial gift (Kaiser-Spende) the school would now be enlarged outwardly and inwardly, and that already a second teacher had been appointed.

The Mission Stations, Industries, and Staff.

Externally the stations have not changed much. At Kyimbila the dwelling-house of the Trade Manager was completed.

Our *Industries*, such as the plantations, and the carpenters' and shoemakers' shops, have made steady progress during the year.

The *Mission staff* was increased by the appointment of the Brn. and Srs. Sörensen and Tietzen. The former were stationed at Utengule, the latter at Rutenganio. Br. & Sr. Th. Bachmann returned from Europe to their work at Mbozi. Owing to the fact that Br. Zeeb did not return to the Field, changes became necessary, Br. & Sr. Uhlmann leaving Mbozi to go to Isoko.

The state of health of several of our missionaries was unsatisfactory, and Br. and Sr. Böhme lost a newly born child. Still, on the whole the work was continued without interruption, although in some cases, owing to overwork and consequent weariness, work was not always a pleasure.

But we thank God for helping us again and again with the work of the Province as a whole, and with tasks which as individuals we were called upon to perform. And to the Church at home we would again make the request, in view of the large amount of work that lies before us, that they would increase the number of missionaries, in the interests of the work itself, and that they would supply us with the means for the founding of new stations.

UNYAMWEZI.

Growth and Increase.

IN spite of all the difficulties with which we had again to contend during the past year, we can speak of a little progress. The membership of the Church increased by over 100—the number of the school children likewise. The increase was specially large at Sikonge and Ipole, owing to a large number of baptisms, and at the out-station in Kipanga the first baptism took place. The visit of District Commissioner Sperling to Kitunda helped to increase the number of the school children, owing to his having enlightened the Sultana and her people on the subject of the importance of the school; and since then the daily attendance has increased. At the other stations the numbers have remained about the same as in the previous year. At his instigation, too, Itumba was started as an out-station of Kitunda and placed in charge of two native Helpers, Solomon and Eliza by name. We were able to re-open the Normal School—and this time we were more fortunate with it than in the preceding year. At the close of the year there were 16 students in the School.

The Railway and its Effect on the Missions.

Speaking generally, the year under review passed more quietly than its predecessor. At that time it often seemed as if our whole work had been destroyed. The carrying of the Central Railway through Tabora and Unyamwezi brought about a state of chaos. Older men and youths left their homes, and all hurried away to the railway, and sought to obtain high wages, which often enough were soon gone again. For a long time to come we shall feel the detrimental effects of those times. As a result of the new Law respecting employment of labour, the indiscriminate recruiting of labour which seriously threatened the well-being of our people has ceased. All the same, for the present we shall still have to reckon with the fact that during the summer months the majority of the men and youths will be away from home. The immediate result of which is that now the women are in the majority in the congregations.

New Out-stations and Churches.

Some changes took place at the out-stations. Thus, *Itumba* was added to the out-stations Mbombe, Tjadodwa, and Ipembe, in connection with Kitunda. At Mwivono, six *sarafari* hours' distance to the south of Sikonge, a chapel was erected, at the urgent request of the inhabitants, which is visited at present once a month and will be manned by two Helpers as soon as possible. We are thinking of sending Josefu and Abel, of Sikonge, there.

At Mageta's village, an hour's journey north of Ipole, a chapel was also built, and the place is served with school and the preaching of the Word from the chief station. On the other

hand we were sorry to have to abandon the outpost at *Kwande*. One of the Helpers, viz., Moses, died, and the other, Petelo by name, turned out to be an immoral man and had to be dismissed. An attempt we made to enlist the services of Jacob, of Ipembe, for Kwande was unfortunately a complete failure. At Urambo the outlook is very gloomy as regards Helpers. David and Moses died during the year, and Petelo and Abraham had to be dismissed. For the present it is impossible for us to place anyone at Kwande, because there are no Helpers available.

Health of the Staff and Changes.

The health of our Mission staff was satisfactory, speaking generally. The Srs. Terp and Stolz suffered a great deal from neurasthenia, and will probably have to return home in the new year. Three missionary couples each made a stay of a month in the Uruguyu Mountains, in order to recruit their health. Br. and Sr. Hartmann returned to Europe on furlough. Br. and Sr. Zoberbier went to Morogoro to take up work in connection with the new College. Their places in the Normal School at Sikonge were filled by Br. and Sr. Seibt. In December Br. and Sr. Büttner returned to the Field from Europe and took charge of Kitunda, whilst Br. and Sr. Gaarde went to Tabora. Br. Nielsen also returned to Sikonge in June, after having got married. Br. and Sr. Wiersma removed from Usoke to Urambo after the new dwelling-house was completed, for the purpose of converting the second dwelling-house into a church and adding a study to dwelling-house No. 1.

The Native Helpers.

There was a slight reduction in the number of the native Helpers, and no new ones were added. Two died, as already stated, viz., Moses and David, at Urambo. Petelo, of Kwande, Matan, of Ipole, and Misak, of Kitunda, had to be discharged for immorality, and Jacob, of Ipembe, was also obliged to leave the service, on account of his wife, who had given too much offence at Kitunda. The little company of Helpers was very much reduced in numbers thereby. Other faithful workers we also lost by death, among them being the two Elders, Andrew, of Sikonge, and Peres, of Ipembe. It is very difficult to get elderly faithful and useful persons suitable for the work of Helpers and teachers. All the more is it incumbent upon us to watch the young people who are growing up. This is being done in the first place in connection with the Normal School at Sikonge, which was re-started at Easter, 1913, and which is intended to meet the most urgent needs of our stations, and secondly by means of our participation in the founding of the Swaheli Seminary at the Berlin Mission Station "Silesia," at Morogoro. This latter is a joint undertaking of the three Missionary Societies working in the Railway Mission, viz., the Berlin Mission, the Church Missionary Society, and the Moravian Mission. The Berlin Mission furnished the Director, in the

person of their former Superintendent, Nauhaus, the Moravian Mission has provided the teacher, in the person of Br. Zoberbier, the head of the Normal School at Sikonge. The institution was opened on October 1st, 1913. We hope in connection with this College to be able to train young men specially for service among the Swaheli-speaking part of the population. Br. Seibt took Br. Zoberbier's place at Sikonge, and in this way returned to his former duties as a teacher, after serving for awhile as a station missionary.

The Students at Sikonge and Morogoro.

The young people in the Colleges at Sikonge and Morogoro are our hope for the future. At present they number 21; but they are young still and will have to be learners themselves. Very many of our young people, it must be admitted, prefer to live a freer life in the wide world, where, apparently at least, they can enjoy in many respects a number of outward advantages. We now have several former Helpers and teachers like this who have found employment on the railway or with prospectors, and as much as possible we try to keep in touch with them. It will be one of our most important duties in the future to obtain suitable young people as students for the Colleges, and we see a guarantee for the future in the fact that now at last, it would seem, our Normal School, or College, has entered upon quieter times.

Difficulties and Encouragements.

We have also to reckon very strongly with Islam, especially at *Usoke*. At Tabora we have begun the fight.

At *Ipole* things were in a sad way at the commencement of the year. Many of the people emigrated, in order to escape the tricks and the robbery of the Sultana's people. We succeeded at last, after many futile attempts, in effecting the punishment of the chief sinner in this respect. After that we had more rest and quiet. Indeed, many people have settled near to us.

Whilst on a tour to Iswangala Br. Blohm was urgently requested to send teachers. Besides Mageta, who was mentioned before, and who got a school for his village, requests for teachers also reached us from Itundulu and Milala.

We decided to begin at Milala first, and at New Year we sent Johannes and Simon there. In order to be able to supervise the young unmarried men better, a house was built for them at the station *Ipole*. During the daytime they are busy with their work, and at nights they sleep there all together.

The work at the country stations was carried on in the usual way. The public services were attended by 100 200 people. Those undergoing instruction were divided into two classes. In *Ipole* even an old women's class was added.

The Brethren and the Helpers visited the preaching-places once or twice a week.

Lengthy tours were also undertaken, *e.g.*, by Br. Terp to Linyati, East Ngulu, and Unyamambe, by Br. Gaarde to

Itumba, by Br. Blohm to Iswangala, and by Br. Löbner to Mlagarassi. The Helpers also undertook similar journeys.

The work at Tabora takes a different form from that at the country stations. This large Mohamedan town is a small world in itself.



ASIA.



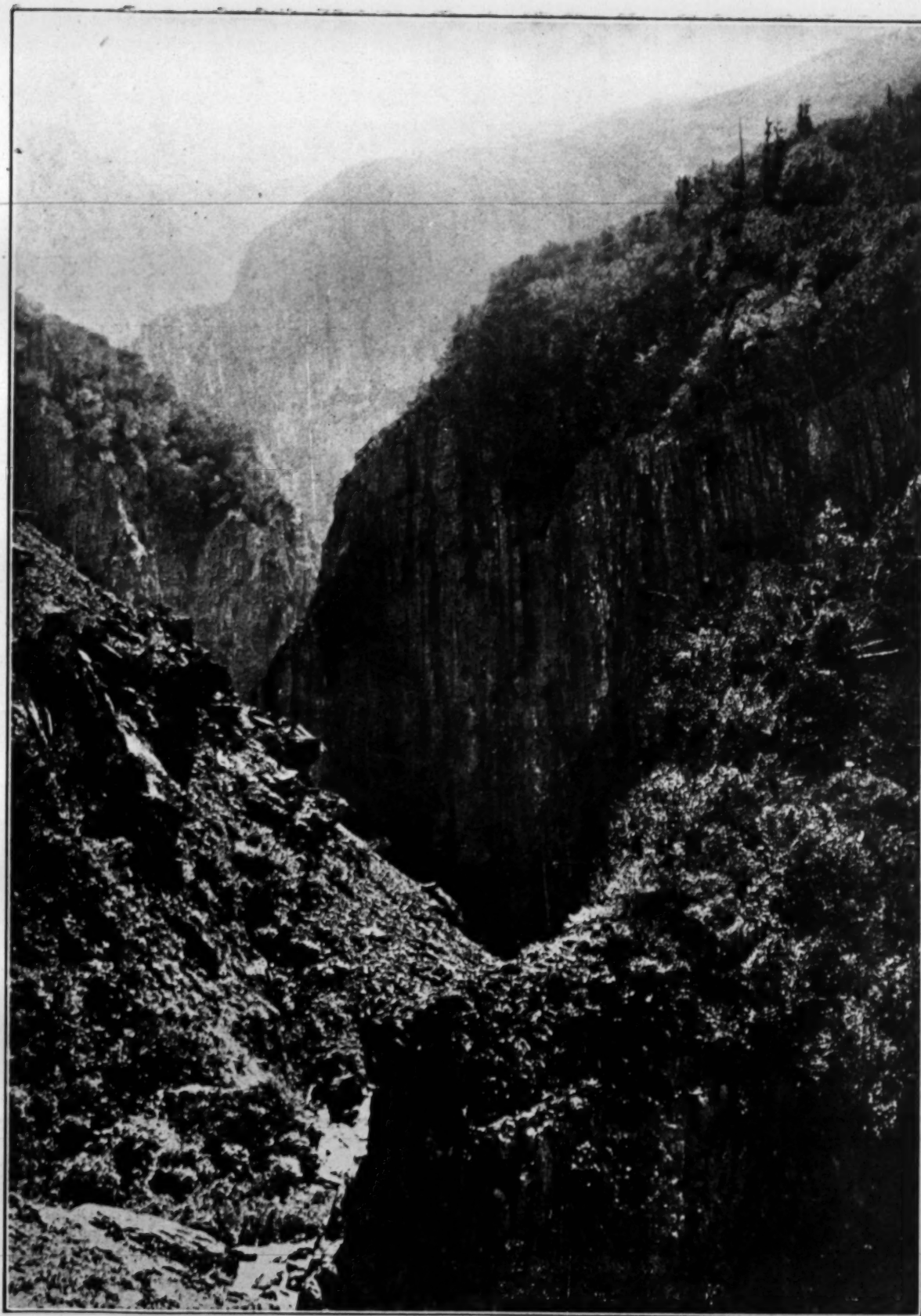
WEST HIMALAYA.

“**N**OW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!” These words are literally true as applied to the missionaries and their helpers who not only care for our four small congregations high amid the great Himalayas, but who traverse the mountain paths in a wide circuit of evangelistic work around each of these stations. Of late this evangelization has been somewhat hindered by the fact that the missionary staff has been too small. Nor have the reinforcements sent out in this year quite sufficed to fill the vacant places of workers who cannot return to their field from European furlough. Hardly any of our fields has a more trying climate than these districts, ten and eleven thousand feet above the sea. Indeed, that is almost too high for permanent habitation by Europeans. But there are many souls to be won and cared for at those heights. Therefore our missionaries gladly live and labour there.

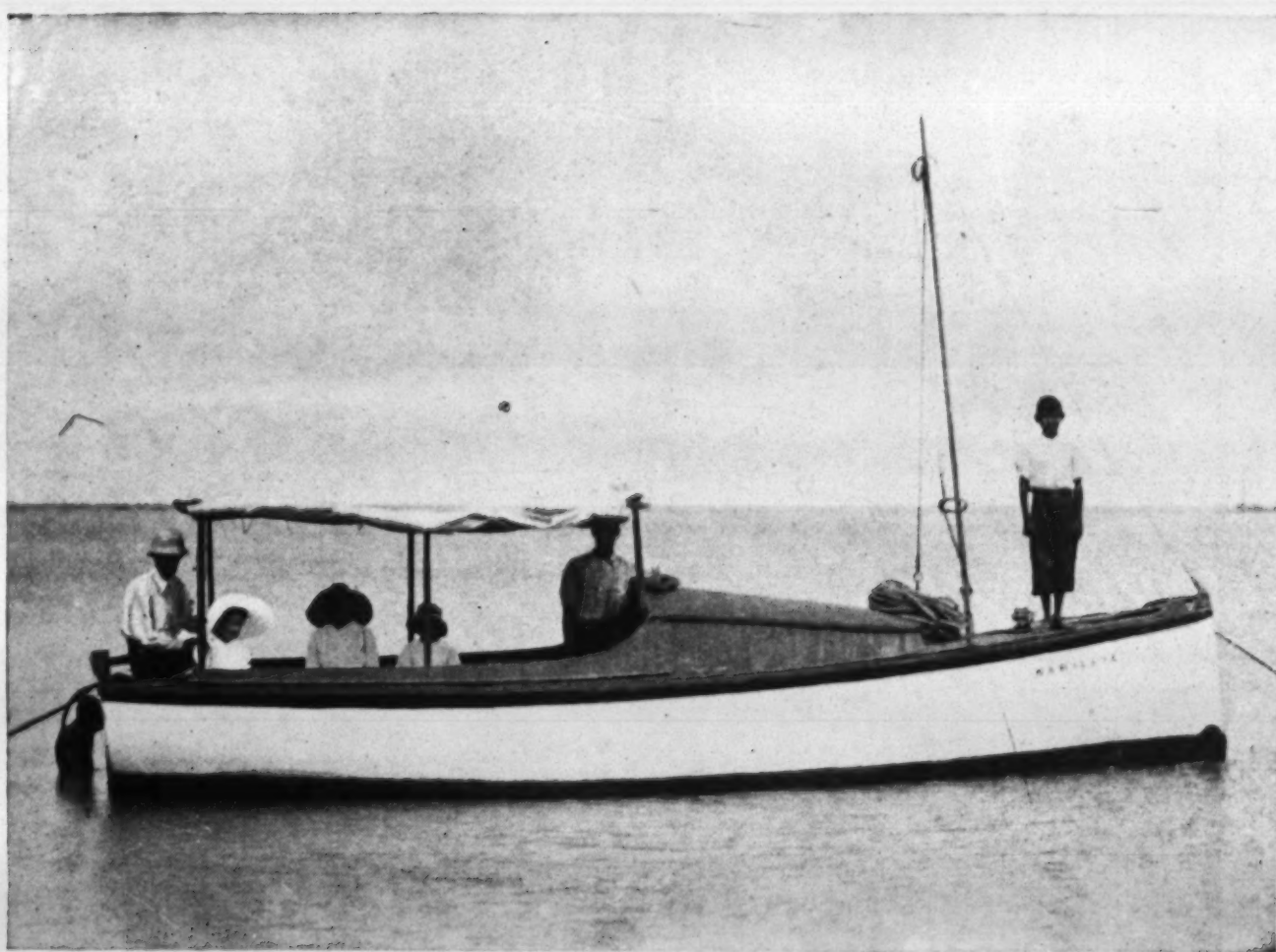
Kyelang, our central station, which seven years ago had less than twenty members, has now fifty. The last report from our missionary there is one of the brightest that we have received. The evangelistic journeys undertaken last year from this post have been over the great Rotang Pass towards India and down into the Province of Kulu. Quite a number of Tibetans have recently settled here, and would welcome more permanent care on the part of our missionaries.

Whilst Poo on the Sutlej and not far from the Tibetan border promises to be increasingly of strategic importance, we have to mourn a lack of moral stamina in our little band of Christians there. It is less to be wondered at, for they all belong to the lower caste, and for generations have been oppressed and enslaved by their richer heathen neighbours.

Kalatse, in Lower Ladak, has been without a missionary for this winter. But Chompel, a converted lama, has faithfully cared for his fellow-Christians there, and from time to time been strengthened and cheered by visits from the missionaries at Leh, which is fifty miles up the Indus from Kalatse.



THE ZOGI PASS, KASHMIR. (*See pp. 148-149.*)



NAMALETA (MESSENGER), AT MAPOON. (*See* p. 150).

The Medical Mission at Leh has been amply reinforced this year, seeing that both Dr. Hieber and his wife are qualified doctors. They have taken up the work in the Hospital and for the Lepers with zeal and energy, and they are aided in it by the other members of the staff. The little hospital at Poo has been completed and is doing similar work for that district.

Our schools at all the stations are providing a Christian education, not only for the boys, but also for the girls. In the East the latter are too likely to be neglected and despised. Consequently special effort on their behalf is doubly valuable. Miss Birtill's endeavours in this direction at Leh have been encouraging.

Our literary work continues to serve, not only our own Mission in Western Tibet, but all the missionary endeavour for the Tibetans. This is largely due to the effective aid of the British and Foreign Bible Society, whose depôts reported the following remarkable figures in 1911 concerning the new edition of the Tibetan New Testament. While sixty copies were distributed in our district, which has already been fairly supplied, 1,250 copies were sent up from Calcutta for the district towards Lhasa, and close upon 7,000 from Pekin to the Eastern border of Tibet. The translation of the Old Testament into Tibetan has progressed. A new volume, Judges to II. Samuel, is ready for the press, and Br. Francke is translating Kings as well as continuing the work on the Gospel of Mark in the border dialects. He is now revisiting his field to refresh his knowledge on the spot and to facilitate the literary work.

Writing this report while our General Synod is in session, we may add that the debate of that Assembly on this field issued in a recommendation to its General Mission Committee to devise ways and means for a more energetic carrying on of our work among the Tibetans. The conviction was emphatically expressed that *much more intercession on the part of our Home Churches should gather around our devoted missionaries* at those heights and around their congregations. It was felt that the slow numerical progress was largely due to a lack of union and of attractive Christian life. Therefore prayer is desired that the members of our Tibetan congregations may grow in the grace of winning souls for their Lord.

—●— AUSTRALIA.

—◆— NORTH QUEENSLAND.


FOR another year the Presbyterians and Moravians have worked hand in hand for the uplifting of the aborigines in the far north of this Colony. The endeavour is carried on at three stations on the one Reserve, and it is

pursued along spiritual, educational, and industrial lines. We name the spiritual first, for this is the real power for all the departments of the work. Thanks to the blessing of God and the increase of life and knowledge, success can be recorded in each of these departments. At the newest station, Aurukun, the main spiritual task is still the cultivation of the soil and the sowing of the seed; at Weipa, and still more at Mapoon, the reaping time has begun.

In respect of temporal progress from the old heathenism towards a Christian civilisation, Mapoon has already made such decided advance that Br. Hey must debate whether the time will not soon come when the Government should introduce suitable laws on the basis of the old native code, but with a distinctively Christian character and aim.

The educational and the industrial endeavours go hand in hand at all the stations. The teaching not only includes elementary mental culture but training in gardening and agriculture. This is designed to fit the elder scholars for passing out of school to one or other of the out-stations, which have been founded on model-farm lines. Quite a number of native couples are now beginning a Christian family life at these filials of Mapoon and Weipa. Here they dwell in their own neat cottages, and cultivate the surrounding patches of land assigned to them. A settled and useful life like this is a marvellous advance on the old bush life of these wandering tribes. The newest of these farm villages is situated fifteen miles up the river from Mapoon. The visits of the missionary are facilitated by his new motor boat the "Namaleta" (the "Messenger"). Both Mapoon and Weipa sent specimens of their handicraft to last year's exhibition at Brisbane, and some of these won prizes.

In spite of all the care and medical aid of their missionaries, the sad fact remains that the blacks of North Queensland are a dying race. At our stations too the deaths outnumbered the births last year. Consumption is among the diseases formerly unknown but now brought in by contact with the whites. This has taken several of our most promising young people. One, whose loss the missionaries mourned last year, was Barkley. As the end drew near Br. Hey asked him if he was afraid to die. "No," he replied, "for I am keeping close to Jesus." Such simple faith and conscious nearness to the Saviour is what we desire in life and in death for all our native Christians in this and in every Mission field.



STATISTICS OF MISSIONARIES AND HELPERS (JUNE 1914).

II. Summary for the Year.

(a) MANAGEMENT OF HOME DEPARTMENT.

(See Moravian Almanack).

(b) MISSION FIELDS AND MISSIONARIES.

(See Moravian Almanack).

(c) STATISTICS.

MISSION PROVINCES.	European and American Missionaries.					Native Mis- sionaries.				Native Helpers.								
	Stations.	Out-stations.	Preaching Places.	Ordained Brethren.	Unordained Brethren.	Missionaries' Wives.	Unmarried Sisters.	Sisters about to be married to Missionaries.	Total.	Ordained Native Brethren.	Their Wives.	Unordained Native Brethren.	Total.	Brethren who hold Meetings (Evangelists).	Native Helpers (Male).	Native Helpers (Female).	Total.	Total of Missionaries and Helpers.
1. Labrador ..	6	1	..	10	3	13	..	..	26	..	..	..	..	..	22	22	44	70
2. Alaska ..	2	..	29	5	2	5	..	..	12	..	..	7	7	1	4	..	5	24
3. N.American Indians (California) ..	3	2	..	3	..	3	..	..	6	..	..	..	..	..	..	1	1	7
4. Jamaica ..	20	9	2	10	..	10	..	..	20	9	6	..	15	50	179	110	339	374
5. West Indies (Eastern Province)—																		
St. Thomas & St. Jan	3	2	2	3	..	2	..	..	5	..	..	1	1	6	15	23	44	50
St. Croix ..	3	..	..	2	..	2	..	..	4	1	..	..	1	2	16	21	39	44
St. Kitts ..	4	..	..	1	..	1	..	..	2	2	2	..	5	15	14	35	64	71
Antigua ..	9	2	1	4	..	3	..	..	7	5	4	..	9	10	41	36	90	106
Barbados ..	4	1	4	1	..	1	..	..	2	2	2	1	5	21	25	29	75	82
Tobago ..	3	4	1	2	..	2	..	..	4	..	..	1	1	7	26	21	54	59
Trinidad ..	4	1	2	1	..	..	..	..	1	1	..	2	3	14	10	12	36	40
St. Domingo ..	1	..	3	..	..	..	..	..	..	2	1	..	3	..	..	..	..	3
6. Nicaragua (Moskito Coast)	31	10	13	14	..	11	..	..	25	13	9	6	28	75	150	177	402	455
7. Demerara ..	15	4	67	10	..	9	..	1	22	5	4	..	9	36	66	40	142	173
8. Surinam Old Mission Do. New Mission	23	15	24	..	..	..	..	..	..	3	3	..	6	12	10	13	35	41
9. South Africa (West)	8	10	9	3	15	37	7	1	83	7	7	8	22	36	127	148	311	416
10. South Africa (East) ..	11	5	15	12	4	16	1	..	8	1	1	2	4	16	33	28	77	89
11. E. Cent. Africa (Nyasa)	12	34	115	13	3	16	..	..	33	5	3	2	10	29	112	121	262	305
12. Do. (Unyamwezi)	9	89	1086	13	7	18	1	2	32	5	5	..	10	100	46	131	277	319
13. West Himalaya ..	6	6	142	13	3	13	2	..	41	..	..	..	..	85	40	9	134	175
14. Australia (North Queensland) ..	4	1	..	9	1	9	..	..	31	..	..	..	..	17	6	2	17	48
	3	1	..	3	..	3	1	..	7	..	..	..	..	2	3	10	31	31
	156	167	1503	142	41	166	12	6	367*	48	38	25	111	459	798	802	2059	2537

* Including 38 Theologians, 1 Doctor, 12 Brethren trained at Livingstone College, London, and 6 at Tübingen, 26 Tradesmen, 6 Artisans, 1 Farmer, 6 Deaconesses, 2 Sisters for the Zenana Mission and 1 Mission Sister.

STATISTICS OF MISSIONS (DEC. 1913).

MISSION PROVINCES.	Baptized Membership of the Congregation.										Classes in the Congregation.				Others in Care of the Missionaries.				Personal Changes in the Congregation.									
	Decrease by					Increase by					Communicants.	Baptized Adults (Non-communicants).	Under Church Discipline.	Baptized Children.	Candidates for Baptism.	New People and Un-baptized Children.	Total.	Grand Total.	Confirmed and admitted to the Communion.	Couples married.	Under Church Discipline (not "Excluded").	Restored to Church Privileges.						
	Deaths.	Withdrawals or Dismissals.	Removals to other Congregations.	Baptisms of Heathen.	Children.	Baptisms of Members' Children.	Re-admission.	From other Congregations.	Total Decrease.	Total Increase.													Less.	More.	Status at Close of Year under Review (1913).			
1. Labrador	1216	42	...	26	4	3	50	...	...	30	68	87	...	19	1235	508	224	98	405	2	35	37	1272	28	11	50	86
2. Alaska	1292	50	8	136	21	8	60	...	...	197	194	286	...	92	1384	773	2	10	539	...	4	4	1388	5	13	22	13
3. North American Indians (California)	173	2	5	...	...	...	11	2	1	7	7	14	...	7	180	104	28	...	43	...	23	23	203	...	1	...	...
4. Jamaica	14105	155	747	333	...	...	518	278	133	1235	929	306	...	...	13799	6438	989	151	6221	...	...	...	13799	190	93	171	85
5. West Indies (E. Province)	2297	76	5	54	...	...	66	79	39	135	184	...	...	49	2346	978	351	135	882	...	...	...	2346	70	18	36	30
St. Thomas & St. Jan ..	2147	83	51	101	...	...	59	49	49	235	157	...	78	...	2069	933	321	192	603	...	...	...	2460	43	15	32	22
St. Croix	3532	100	152	59	...	...	106	57	29	311	192	...	119	...	3413	1325	389	231	1468	...	...	...	3729	64	22	63	24
St. Kitts	6979	119	210	114	...	...	218	155	61	443	434	...	9	...	6970	2708	620	150	3492	...	...	...	7328	178	35	138	60
Antigua	3029	54	58	46	...	...	63	78	43	158	181	...	...	26	3055	1323	248	278	1206	...	...	...	3055	14	37	22	16
Barbados	3895	73	122	51	...	...	164	93	33	246	290	...	...	44	3939	1549	345	276	1769	...	...	...	4528	102	36	122	47
Tobago	921	19	17	21	...	...	41	22	15	57	78	...	...	21	942	402	45	25	470	...	...	...	1037	18	9	19	5
Trinidad	979	23	2	8	...	...	141	...	...	20	33	164	...	131	1110	164	345	...	601	...	...	...	1110	17	12	...	...
St. Domingo	2377	517	617	454	...	...	861	533	289	1618	1683	...	...	65	2344	940	266	1287	10491	11	1735	1749	25593	506	184	432	204
6. Nicaragua (Moskito C.)	610	120	245	81	48	64	286	36	36	87	436	521	...	85	6194	1600	987	193	3414	56	93	149	6343	98	60	77	62	
7. Demerara	1406	26	...	80	3	...	61	9	9	80	106	153	...	47	1513	579	22	63	648	1	4	5	1518	52	49	26	28	
8. Surinam (Old Mission) ..	25914	598	265	1436	5	2	732	199	1551	2299	2489	...	...	190	26104	7410	7474	1426	9794	10	63	76	26180	343	116	110	71
Do. (New Mission) ..	2496	46	26	182	15	12	58	...	...	13	254	98	...	...	2340	264	957	94	1025	34	40	74	2414	12	4	42	39
9. South Africa (West Prov.)	12422	244	56	70	55	10	446	86	82	370	679	...	...	309	12731	3749	3105	245	5632	60	591	651	13382	136	119	144	159
Do. (East Prov.) ..	8711	138	414	203	179	1	399	28	162	752	769	...	...	17	8228	3204	895	355	4274	579	903	1482	10210	165	113	143	101
10. Central Africa (Nyasa)	1557	29	...	170	229	104	77	...	...	187	199	597	...	398	1955	892	205	143	715	706	1400	2106	4061	118	4	30	7
11. Ditto (Upanyamwezi)	221	10	...	...	99	1	22	...	...	...	19	122	...	103	327	192	55	23	57	42	332	374	701	...	1	13	4
12. West Himalaya	149	...	...	10	1	...	6	...	...	10	10	17	...	7	156	80	10	6	60	...	9	9	165	5	2	4	...
13. Australia (N. Queensland)	123	5	...	4	1	...	1	...	...	...	9	2	...	...	116	43	47	...	26	34	...	34	150	...	2	4	...
	99736	2002	2383	3191	660	205	3588	1171	2822	7576	8446	...	...	...	100606	35238	17865	4094	43409	1535	5238	6773	107379	1658	777	1268	858

865

870

SCHOOL STATISTICS (DEC. 1913).

Mission Provinces.	Day Schools.						Sunday Schools.						Training Schools.										
	NUMBER OF SCHOLARS.			TEACHERS.			SCHOLARS.			TEACHERS.			SCHOLARS.			TEACHERS.							
	At the Stations.	Christian.	Heathen.	At the Stations.	Europ. Teachers (M.)	Native Teachers (M.)	At the Stations.	Boys.	Girls.	Adults.	Total.	At the Stations.	Boys.	Girls.	Adults.	Total.	At the Stations.	Europ. Teachers (M.)	Native Teachers (M.)	Europ. Teachers (F.)	Native Teachers (F.)	Number.	
1. Labrador	8	83	107	1	2	193	7	2	..	..	13	2	26	34	30	90	1	4	..	..	..	..	..
2. Alaska .. .. .	..	..	..	..	..	..	..	..	..	..	..	2	79	78	157	314	6	1	..	..	..	..	..
3. North American Indians (California) .. .. .	..	..	..	..	..	..	..	..	..	..	..	3	29	24	127	180	4	1	..	..	..	..	..
4. Jamaica	20	354	385	..	..	7439	..	49	..	..	180	30	2170	2585	1666	6421	3	227	7	201	43	1	..
5. West Indies (Eastern Province)	3	288	288	..	..	576	..	1	..	..	18	5	1	239	369	473	1081	2	22	2	58	84	..
St. Thomas and St. Jan	..	..	..	..	..	..	..	..	..	..	..	6	217	271	526	1014	2	17	2	39	60	..	..
St. Croix	4	782	819	..	..	1601	..	4	..	..	28	4	3	434	609	1206	2249	..	50	..	..	..	..
St. Kitts	6	1497	1472	..	..	2969	..	7	..	..	68	6	6	746	968	739	2453	..	55	..	..	..	..
Antigua	8	1031	1182	..	..	2213	..	9	..	..	47	5	5	452	892	493	1837	1	36	2	70	109	..
Barbados	6	727	731	..	..	1458	..	18	..	..	53	6	3	370	450	909	1729	..	48	2	31	81	..
Tobago	3	250	243	..	..	493	..	9	..	..	17	4	4	221	297	242	760	..	24	..	..	..	..
Trinidad	1	21	41	..	..	62	..	..	..	..	1	1	..	25	110	178	313	..	6	..	..	..	..
St. Domingo	21	4596	4776	..	..	9372	..	48	..	..	232	37	22	2704	3566	4766	11436	5	258	8	389	660	2
Nicaragua (Moskito C.) ..	8	349	341	52	71	813	4	8	..	..	21	13	6	744	892	805	2441	9	44	4	41	98	..
Demerara	3	214	238	94	37	583	..	5	..	..	21	3	1	169	215	177	561	..	16	..	..	..	..
Surinam, Old Mission ..	21	1388	1298	91	1	2778	2	40	..	..	101	13	8	907	994	12	1913	9	62	2	29	102	2
Do. New Mission ..	11	137	123	34	16	310	..	11	..	..	14	3	..	33	17	56	76	..	4	..	..	..	..
South Africa (West. Prov.)	13	1056	1033	22	28	2139	..	25	..	..	54	5	..	118	167	..	285	2	1	1	4	8	1
Do. (East. Prov.) ..	12	846	976	836	501	3159	..	57	..	..	92	10	7	151	310	225	686	3	15	4	24	46	1
East Central Africa (Nyasaland)	14	253	178	3733	3767	7931	..	97	..	..	191	8	4	361	275	..	636	..	2	..	..	..	..
Do. (Unyamwezi)	17	10	18	631	385	1118	..	..	..	..	33	33	..	36	38	..	74	1	3	..	..	..
West Himalaya	6	1	19	15	86	134	..	5	..	..	5	3	..	36	38	..	262	5	1	3	..	..	..
Australia (North Queensland)	3	10	24	116	79	229	..	3	..	..	10	4	..	90	97	75	262	5	1	6	..	..	..
	167	12589	13012	5698	4901	36198	13	347	12	286	315	136	53	7617	9692	8066	25375	48	639	40	708	1420	9
																							1
																							6
																							207

III. The Financial Statement.

Introductory Remarks.

THE decision of the General Synod of the present year to continue the Mission work of our Church in its entirety was in the first instance only an act of faith, since, according to human calculations, the means for so doing are not sufficiently assured, notwithstanding the very acceptable, special help and the kind promise of further increased support on the part of our members and friends; and the financial statement for 1913 now lying before us would appear to be a renewed promise of our God not to put this our faith to shame.

The Account closes with a Deficiency of £3,159 7s. 10d., towards which, however, at the time of closing £164 11s. 6d. had already been received in contributions for the Deficiency, so that only £2,994 16s. 4d. remains as a Deficiency to be met, whereas according to our Estimates for 1913 we thought we would have to reckon on a Deficiency of £6,952 7s. 0d. And we should certainly at the present time be face to face with a large Mission Deficiency, for the expenditure has increased under all the headings of our accounts; but thanks to a pleasing increase in the receipts, and in consequence of larger legacies, a considerable share of this anxiety has already been removed.

Figures by themselves are very dry material to have to deal with; and, especially by the side of the lofty and great ideals of work for the Kingdom of God, the barren figures of the Accounts are apt to appear to many friends of such work a most inconvenient burden—a necessary evil, about which it is best not to say much. And yet an annual statement like the present one, with its plain, matter-of-fact figures, has something to say to us which we ought to listen to gladly for the moment. With its ever-growing expenditure it speaks to us of the magnitude of the grace and favour of our God, which has not yet been withdrawn from us but still gives our little Church great problems to solve; but it also reminds us of our limited capabilities, which find constant expression in these repeated Deficiencies, and which cause us in faith again and again to look up to Him Who gave us the work to do. And the figures on the Receipts side of the Account, which, particularly in the year under review, have far surpassed our expectations, teach us that such faith is not put to shame, but that we have a God Who helps, and Who today still governs and directs the hearts of the children of men.

What an unexpected present the “Kaiserspende” brought us, which was collected in the German Empire last year, and of

which we received a handsome share, amounting to £10,900! In consideration of the uniqueness of this special gift we did not think it right to use it for the payment of current expenses—only a small portion of it was applied to the reduction of the debt of 1912, as it was given specially for that purpose—on the contrary, something new was to be begun therewith. That is the reason why this gift hardly affects the Account we are now presenting, for it is to be used in part for new buildings and the like, which will only be erected during the present year; in part it represents a reserve, which it is intended shall partially at any rate ensure the continuance of the Secondary School at Rungwe, in Nyasa, which is to be built with money taken from the “Kaiserspende.”

Income.

But the figures of the annual statement shall tell their own story. Of how much love for the cause of our Lord, of how much growing Missionary interest do not the figures testify which we find on the Receipts side of the Account, under Section I! Here many a widow's mite is also included. A comparison with the 1912 Account shows that there is an increase in nearly every department of income. In some the increase is considerable, *e.g.*, the gifts of our congregations in the American Provinces, which have again increased by about £385, and the gifts from friends of our Missions in Great Britain, which are larger by about £570.

As already stated at the commencement, besides the increased contributions for our Missions, large legacies have done not a little to save us from a larger Deficiency than the Account actually shows. Among others, we received from England, shortly before closing the Account, a legacy of £5,000—but the amount of the legacies from Germany is also larger than in the previous year by quite £2,000. These increased receipts we are all the more thankful for as in this particular year the Morton receipts, which for more than a decade have been a not unimportant regular source of income for our Accounts, ceased almost entirely—a drop of £2,000 as against the year 1912. Over against this, however, there is, at any rate for the year 1913, the additional income derived from legacies. Figures such as these also have something to say to us.

In connection with the Morton receipts we would also at once state here that, as the regular payments have now come to an end, we shall not any more show the interest of the reserves formed for the training of missionaries, for children's education, &c., in the Accounts as has been the case of late years, but we shall enter them in future opposite the items of expenditure which they are intended to help to defray.

Expenditure.

And now for a few words of explanation regarding the Expenditure.

The Expenditure in the Missionfields has again increased by about £1,100, of which amount, however, only £500 is charged

to the General Fund, since the receipts in the Missionfields have also increased. This growth of the Expenditure would not have affected the results of the General Account, had not the Morton receipts, as already mentioned, decreased in the past year by about £2,000; the second column of Section I on the Expenditure side of the Account shows that this group of special receipts has decreased considerably since 1912.

Comparatively speaking, the increase of Payments under Section II, the Training of Missionaries, is larger. This is to be accounted for not only by the fact that in the Niesky Mission College we have, again, for the first time for years, had a full contingent of students, and the number of students at Bristol has been larger too than hitherto, but we have also now entered the whole expense of the *further* training of our missionaries, after leaving these institutions, in this section of the Account, whereas formerly these expenses were charged to the several Mission Provinces for which the candidates in question were intended.

The Payments for Children's Education under Section IV take a considerable bound upwards. Already in our accompanying remarks to the Estimates for 1914 we drew attention to the fact that the cost of Children's Education in England and Germany would show a considerable increase in the future. However, the extra charge (£135) to the General Fund on this account is not to be accounted for in this way alone, but has other reasons as well. The charges for capital outlay on the School buildings at Kleinwelka are pretty high still. However, during the past few years, when the financial pressure was so great, we were compelled to write off as little as possible. For this reason we considered it to be the right thing, in view of our somewhat more favourable financial status, this year to write off on account of both Schools a larger amount, viz., £500—and this all the more because the General Synod of the present year strongly recommended us to pay off capital more quickly.

Section V, Expenses of Management, also shows an increase of Payments, amounting to about £900, which is for the most part explained by the fact that we were obliged to provide more accommodation for missionaries on furlough, both at Niesky and at Kleinwelka. For these are the two congregations which are chosen by our visiting missionaries as places of residence, in order that they may be able to live near their children who are in the schools there. Our Account for the year is charged with £700 in connection with expenses incurred under this heading.

Then, too, the removal of the members of the Mission Board from Berthelsdorf to Herrnhut occasioned extra expense.

There has been no lack of serious cases of illness in the ranks of our fellow-workers in the year 1913. For that reason the "Grants in aid" in special cases mentioned in Section VI on the Payments side of the Account have been specially large in the year under review. On the other hand, the item of "Extraordinary Expenses" (VII) drops out altogether in the past year, as there were no official visitations.

When we therefore come before the public with a new Deficiency of £2,994 16s. 4d., we feel we can be sure our members and friends will rejoice with us that it is not larger; and above all things we will not forget to thank Him Who is the author of this our joy. Our heartfelt thanks we would here also express on our own part to all those who during the past year have again assisted us so faithfully with their prayers and their gifts. But we may surely add to our thanks the request that they would continue to help us. Continue, Friends, to help us to get rid of this new Deficiency—continue to help us to carry on the work of our Lord!

In conclusion, may not the present Financial Statement have something more to say to us? Might it not be possible, after the Deficiency has been wiped out, to find ways and means of at length once more extending the very hopeful work in our Nyasa Province by the founding of new stations? We hope to raise this question again sometime in the course of the year.

THE MISSION BOARD.



RECEIPTS.

	£	s.	d.	£	s.	d.	£	s.	d.
I. Contributions for the General Fund:									
(a) From Members of Moravian Congregations:—									
1. On the Continent of Europe (including Switzerland, £59 4s. 6d.)						1205	17	11	
2. In Great Britain and Ireland						1858	13	0	
3. In America, Northern Province	2158	7	1						
In America, Southern Province	360	12	10						
						2518	19	11	
4. In the Mission Provinces:—									
Labrador .. £32 9 1	Jamaica	£38 17 4	71	6	5				
W. Indies, E. 105 6 6	Nicaragua	76 3 8	181	10	2				
Surinam .. 140 8 2	S. Africa, W.	53 17 7	194	5	9				
S. Africa, E. 5 8 5	W. Himalaya	13 6	6	1	11				
N. Queensland 6 12 11			6	12	11				
						459	17	2	6043 8 0
(b) From Friends in other Christian Churches:—									
1. On the Continent of Europe—									
From the Societies and Diaspora: Germany, £2824 19s. 1d.; Switzerland, £401 17s. 11d.; Norway and Sweden, £126 2s. 8d.; Russia, £206 17s. 9d.						3559	17	5	
From Missionary Associations and Individual Friends: Germany, £2492 15s. 2d.; Switzerland, £2352 12s. 9d.; Austria, £1 15s. 7d.; Holland, £8 8s.; Russia, £130 19s. 1d.; Denmark, £7 11s. 8d.						4994	2	3	
									8553 19 8
2. In Great Britain and Ireland, through the "London Association"									8608 6 3
3. In North America									14 9
4. In Asia									15 5
5. In Australia									43 5 1
									17207 1 2
(c) From Mite Associations:—									
In Germany, £968 8s. 4d.; Switzerland, £289 10s. 5d.; Holland, £13 13s. 1d.; Norway and Sweden, £17 6s. 10d.; Russia, £11 17s. 10d.						1300	16	6	
In Great Britain and Ireland						25	8	2	
In the Mission Fields, South Africa, West						30	6	11	
									1356 11 7
(d) Other Gifts									31 1 6
II. Legacies and Endowments:—									
1. Legacies—									
(a) On the Continent of Europe—									
Germany, £2077 4s. 9d.; Switzerland, £692 8s. 7d.; Russia, £56 13s. 7d.						2826	6	11	
(b) In Great Britain, £423 12s.; through the "London Association," £8280 3s. 5d.						8703	15	5	
(c) In Australia						5	0	0	
									11535 2 4
CARRIED FORWARD						11535	2	4	24638 2 3

*This Association also raised £2625 2s. 1d. for *Special Objects*, of which amount £384 9s. 1d. was for the Leper Home at Jerusalem. Thus, the total amount raised was £19,513 11s. 9d.

DISBURSEMENTS.

DEFRAID BY

	Local Con- tributions.	Interest of Special Funds and Special Gifts.	From General Mission Fund.	Total Expendi- ture.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
I. Expended for the several Missions —				
Labrador	— — —	273 15 10	218 4 2	2462 0 0
Alaska	4289 6 10	817 19 0	107 7 3	5214 13 1
California	28 15 5	397 6 5	— — —	426 1 10
West Indies: Western Province ..	8274 8 7	— — —	921 13 8	9196 2 3
Ditto Eastern Province ..	9726 4 7	— — —	819 2 10	10545 7 5
West Indian Training Schools ..	1094 4 0	210 0 0	— — —	1304 4 0
Nicaragua	1672 5 2	484 19 5	3151 16 5	5309 1 0
Demerara	1011 14 3	190 0 0	56 16 6	1258 10 9
Surinam, Old Mission	14326 5 9	127 12 11	2620 2 4	17074 1 0
Ditto New Mission	604 5 7	277 13 3	1980 15 2	2862 14 0
South Africa: Western Province ..	6309 7 5	635 5 7	1473 3 1	8417 16 1
Ditto Eastern Province ..	5733 4 2	194 18 9	2634 16 8	8562 19 7
E. Central Africa, Nyasa	265 15 5	228 18 6	4466 1 2	4960 15 1
Ditto Unyamwezi	181 8 2	971 13 5	3655 15 3	4808 16 10
West Himalaya	177 4 2	619 10 9	1168 5 0	1964 19 11
Australia†	— — —	— — —	— — —	— — —
	53694 9 6	5429 13 10	25243 19 6	84368 2 10
II. Training of Missionaries:—				
	£ s. d.			
Mission School in Niesky ..	1083 2 5			
Ditto in Bristol*	371 11 6			
Further Training at Home and Abroad	266 17 8			
Training of Theological Candidates	210 0 0			
	£1936 11 7	344 9 10	1592 1 9	1936 11 7
III. Pensions:—				
For 63 Married Couples and 13 Widowers ..	4994 9 7			
For 101 Widows	3243 5 2			
For Native Ministers	291 12 10			
	£8529 7 7	3881 4 4	4648 3 3	8529 7 7
IV. Children's Education:—				
For 376 Children in Germany, England and America ..	9532 0 3			
For 61 Youths	1352 12 6			
For 44 Girls	563 1 7			
	£11447 14 4	††2092 7 10	9355 8 6	11447 14 4
CARRIED FORWARD.. .. .	53694 9 6	11747 15 10	40839 11 0	106231 16 4

† The cost of the Australian Mission is borne by local Presbyterian friends.

* Deduct £106 15s. Interest on British Mission College Funds.

†† Including £706 13s. 4d. from Bates' Trust.

RECEIPTS—continued.

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
BROUGHT FORWARD							11535	2	4	24638	2	3
2. Interest of Endowment Funds—												
(a) On the Continent of Europe—												
Trust Funds	1172	17	0									
Crakau Trust	1425	18	2									
Hollmann Trust	45	0	0									
Minor Funds	539	10	2									
				3183	5	4						
(b) In Great Britain and Ireland—												
Bates' Trust	3492	3	1									
Horniman Trust	392	19	6									
Griffith-Purser Gift	245	0	0									
Minor Funds	14	11	8									
				4144	14	3						
(c) In North America—												
Haga Trust (S.P.G.)	1575	0	0									
Arkansas Fund	42	0	0									
				1617	0	0						
							8944	19	7			
										20480	1	11

III. Receipts in the Mission Fields.

Labrador							4289	6	10
Alaska							28	15	5
California							8274	8	7
West Indies, Western Province							9726	4	7
Ditto Eastern Province							1094	4	0
West Indian Training Schools							1672	5	2
Nicaragua							1011	14	3
Demerara							14326	5	9
Surinam, Old Mission							604	5	7
Ditto New Mission							6309	7	5
South Africa, Western Province							5733	4	2
Ditto Eastern Province							265	15	5
East Cent. Africa, Nyasa							181	8	2
Ditto Unyamwezi							177	4	2
West Himalaya									
							53694	9	6

IV. Interest of Special Funds, Special Gifts, &c.

For Individual Mission Fields (see Disbursements I., Column 2)	5429	13	10						
For Training of Missionaries (see Disbursements II., Column 2)	344	9	10						
For Pensions (see Disbursements III., Column 2)	3881	4	4						
For Education (" IV., ")	2092	7	10						
For Management (" V., ")	639	13	8						
For Sundry Expenses (see Disbursements VI., Column 2)	5	0	0						
				12392	9	6			
TOTAL RECEIPTS				111205	3	2			
Deficiency on the year's account				3159	7	10			
				£114364	11	0			

DISBURSEMENTS—continued.

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
BROUGHT FORWARD	53	9	6	11	7	15	10	40	8	39	11	0	106	28	16
V. Expenses of Management:—															
Salaries of Mission Board and Secretaries	18	01	16	9											
Salaries of Bookkeepers ..	12	74	10	3											
Ditto Editorial Secretaries	165	15	0												
Salaries of Mission Agents ..	20	08	8	9											
Housekeeping, &c. ..	10	17	15	6											
Printing and Stationery ..	243	7	10												
Postages and Telegrams ..	139	10	11												
Books and Publications (including loss on sale of Missions Blatt £180 9s. 10d., and of "Moravian Missions" £222 10s.)	719	7	1												
	7370	12	1				639	13	8		6730	18	5		7370
VI. Miscellaneous:—															
Grants	133	0	0												
Grants in Aid	522	5	0												
Official Journeys	56	17	7												
	712	2	7				5	0	0		707	2	7		712
	53694	9	6		12392	9	6		49277	12	0		114364	11	0

Audited and found correct, P. HOEHNE, ALF. BECK.

HERRNHUT, SAXONY, July 6th, 1914.

GENERAL STATEMENT OF MISSION FUND FOR 1913.

	£	s.	d.	£	s.	d.
Total Deficiency at the close of 1912	5696	7	7			
Less Contributions received during 1913 towards reducing this Deficiency (see Specification below)	4681	16	11	1014	10	8
Deficiency at the close of 1913				3159	7	10
Total Deficiency on December 31st, 1913				4173	18	6

Up to July 1st, 1914, £1179 2s. 2d. had been received for Deficiency, thus leaving a balance of £2994 16s. 4d. to be met.

The sum of £4681 16s. 11d., received during the year 1913, was derived thus:—

	£	s.	d.	£	s.	d.
1. From the Continent of Europe:—						
Germany, £1514 18 0	1514	18	0			
Holland, 50 5 2	50	5	2			
Switzerland, £730 8 10	730	8	10			
Russia, .. 11 4 2	11	4	2			
	2245	6	10			
				2306	16	2
2. From Great Britain and Ireland				1390	16	8
3. From America, North. Province				895	17	1
Ditto South. ditto				30	3	9
				926	0	10
4. From the Missions:—						
Labrador .. £2 0 0	2	0	0			
West Indies, E. 1 8 0	1	8	0			
South Africa, W. 20 8 8	20	8	8			
West Himalaya 5 11 3	5	11	3			
Jamaica £7 4 3	7	4	3			
Nicaragua 12 11 1	12	11	1			
South Africa, E. 9 0 0	9	0	0			
				58	3	3
TOTAL, as above				4681	16	11

SPECIFICATION OF RECEIPTS AND EXPENDITURE IN THE MISSION-FIELDS.
(A) RECEIPTS IN THE MISSION-FIELDS.

	Church Con- tributions.	Collections.	Fees.	Government Grants in Aid.	Farming.	Trade and Industries.	Rents, Interests, &c.	Schools.		Miscel- laneous Receipts.	Extra Receipts.	TOTALS.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	a G'v'mnt Grants.	b Fees.	£ s. d.	£ s. d.	£ s. d.
Labrador	...	...	...	...	...	3910 17 3	...	360 0 0	...	18 9 7	...	4289 6 10
Alaska	...	...	...	...	...	...	...	...	...	...	...	28 15 5
Calif ornia	...	28 15 5	...	...	...	...	...	...	...	...	...	8274 8 7
West Indies, West. Prov.	1657 10 5	1336 3 8	17 16 0	...	...	...	25 10 3	5237 8 3	...	...	...	9726 4 7
Do. East. Prov.	2094 10 10	699 10 0	125 17 11	...	...	...	1051 15 0	4342 1 1	587 11 5	...	...	1094 4 0
W. Indian Train'g Schools	...	...	...	...	12 1 6	...	...	959 16 4	91 1 4	824 18 4	16 10 4	1672 5 2
Nicaragua (Moskito Coast)	356 11 0	1171 11 11	...	68 2 0	...	...	91 3 11	...	...	24 6 4	37 16 0	1011 14 3
Demerara...	80 9 11	135 7 1	24 15 11	1360 0 0	17 2 3	3400 0 0	1 13 2	468 15 6	36 2 4	158 12 4	21 5 0	14326 5 9
Surinam, Old Mission	996 0 7	1846 3 2	...	...	19 11	...	49 2 7	5825 1 0	780 4 8	31 6 6	...	604 5 7
Do. New Mission...	63 10 7	56 8 10	...	...	...	...	13 3 6	293 16 5	...	176 6 4	...	6309 7 5
South Africa, West. Prov.	802 6 3	436 2 7	129 4 0	...	379 10 3	1125 5 10	376 6 2	1461 10 6	1453 9 6	120 7 3	25 5 1	5733 4 2
Do. East. Prov.	621 16 8	241 2 8	...	...	410 17 10	55 18 1	...	3081 16 9	1283 6 7	38 5 7	137 17 8	265 15 5
East O. Africa, Nyasa	60 6 11	38 9 3	...	...	2 2 1	171 17 8	23 0 6	...	...	3 19 0	...	181 8 2
Do. Unyamwezi	9 10 6	...	...	...	...	2 13 9	10 11 8	6 15 0	...	145 6 7	5 14 7	177 4 2
West Himalaya	4 1 0	...	...	...	...	...	...	...	...	...	...	...
	6746 14 8	5989 14 7	297 13 10	1428 2 0	824 15 5	8666 12 7	1642 6 9	22037 0 10	4231 15 10	1585 4 4	244 8 8	53694 9 6

(B) PAYMENTS IN THE MISSION-FIELDS.

	Journeys and Outfits of the Mis- sionaries.	Salaries.	Medical Expenses.	Official Journeys.	Furloughs.	Buildings, Repairs, &c.	Church Re- quirements.	Schools.	Evangelis- tic Work.	Miscel- laneous Payments.*	Extra Payments.	TOTALS
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Labrador	...	1029 13 8	...	61 8 3	360 12 6	38 0 0	...	440 0 0	...	**972 5 7	...	2462 0 0
Alaska	...	624 1 4	...	...	315 11 9	...	...	...	...	+3835 0 0	...	5214 13 1
California	...	395 6 6	...	15 15 0	...	10 18 5	...	...	...	4 1 11	...	426 1 10
West Indies, West. Prov.	...	2343 19 5	42 10 0	...	252 16 8	836 6 11	562 12 2	5070 1 1	...	87 16 0	...	9196 2 3
Do. East. Prov.	...	3645 5 5	...	...	309 11 8	350 17 3	510 13 7	5004 17 1	...	724 2 5	...	10545 7 5
W. Indian Train'g Schools	...	418 10 10	12 3 8	...	...	88 14 5	...	...	...	767 9 7	17 5 6	1304 4 0
Nicaragua (Moskito Ct.)	...	2664 6 5	133 1 9	264 13 9	209 9 7	275 14 5	1171 11 10	63 0 0	73 6 10	357 17 4	95 19 1	5309 1 0
Demerara...	...	422 0 0	...	...	...	154 16 6	50 4 7	503 16 9	...	127 12 11	268 16 10	1258 10 9
Surinam, Old Mission...	361 14 7	4093 14 5	82 8 6	259 3 7	1379 17 1	584 2 6	1846 3 2	6605 5 8	818 5 7	864 9 1	...	17074 1 0
Do. New Mission...	...	785 4 10	13 11 4	192 17 4	157 2 2	400 6 2	56 8 9	411 14 7	624 8 1	221 0 9	...	2862 14 0
South Africa, West. Prov.	168 10 9	1930 2 9	15 9 5	+659 16 3	665 10 1	254 10 9	436 2 8	3455 6 10	...	314 15 6	517 11 1	8417 16 1
Do. East. Prov.	223 4 1	2399 15 3	18 16 0	326 13 7	427 19 3	648 18 4	241 2 9	2799 8 10	490 0 11	898 16 11	88 3 8	8562 19 7
East O. Africa, Nyasa	479 11 2	1709 16 1	52 10 1	216 1 8	390 10 9	413 13 8	38 9 3	188 7 7	736 12 4	543 3 6	191 19 0	4960 15 1
Do. Unyamwezi	408 3 2	1489 9 10	74 6 9	422 12 5	708 16 3	937 0 0	...	...	291 19 4	448 6 1	28 3 0	4808 16 10
West Himalaya	380 4 2	910 12 6	50 5 1	25 2 6	143 3 2	33 0 6	...	...	273 17 10	148 14 2	...	1964 19 11
	2021 7 11	24771 19 3	495 2 7	2144 4 4	5321 0 11	5026 19 10	4913 8 9	24541 18 5	3308 10 11	**10315 11 9	1207 18 2	84368 2 10

* Including Interest on the Current Accounts of the Mission Provinces. ** Including £400, Mission Board's share of the expenses of the Labrador ship "Harmony."
† Supplies for the Stations, including Trade, Freights, Insurance, &c. † Including £245 1s. 7d. for maintenance of horses and conveyances.
*** Including deficiency on farming and gardening: Unyamwezi, £58 7s. 4d.; West Himalaya, £13 10s. 0d.

STATEMENT OF INTEREST OF SPECIAL FUNDS AND SPECIAL GIFTS FOR THE MISSION-FIELDS.

	£	s.	d.	£	s.	d.
1. Labrador.						
Yearly Payment from the Morton Legacy, for Killinek ...	35	0	0			
Interest on Uldall's Legacy	1	19	3			
Gifts from Germany and Switzerland	12	16	6			
Gifts from Switzerland for Freight and Poor Relief... ..	34	0	0			
Gifts from England (including £138 15s. 6d. from the "London Association")	190	0	1			
				273	15	10
2. Alaska.						
Contributions from America	812	18	2			
Do. from the Continent of Europe	5	0	10			
				817	19	0
3. California.						
Contributions from America	164	12	10			
Do. from S.P.G.	232	13	7			
				397	6	5
4. West Indian Training Schools.						
Interest on West Indian Schools Fund				210	0	0
5. Nicaragua.						
Yearly Payment from the Morton Legacy—						
For Cape Gracias	£35	0	0			
For Old Bank	35	0	0			
				70	0	0
Interest on "Moskito Travelling Account"	33	12	0			
Do. on the "Moskito Trust"	60	4	0			
Do. on the "Trust for the Education of Native Christian Girls"	35	0	0			
Gifts from Germany	19	3	9			
Do. from England through the "London Association" ...	146	18	10			
Do. do. for "Own Missionary"	110	0	0			
For Br. Newton Wilson, from Drontheim	10	0	10			
				484	19	5
6. Demerara.						
Yearly Payment from the Morton Legacy, for Georgetown	140	0	0			
Gifts from Stuttgart, for evangelistic work	50	0	0			
				190	0	0
7. Surinam.						
(a) <i>Old Mission—</i>						
Yearly Payments from the Morton Legacy—						
For Saron	£35	0	0			
For Overtoom	8	0	0			
For the Theological Seminary	35	0	0			
				£78	0	0
Gifts from the Continent of Europe	34	12	11			
Gifts from Denmark, for Br. Blijd	15	0	0			
				127	12	11
(b) <i>New Mission—</i>						
Yearly Payment from the Morton Legacy—						
For the Coolie Mission	35	0	0			
For the Javanese Mission	35	0	0			
				70	0	0
Gifts from the Continent of Europe	8	15	1			
Gifts from the Zeist Missionary Society	139	16	5			
For Br. Legêne's Work, from Copenhagen	6	8	7			
For Br. Balgobind's Salary, through the "London Association"	41	0	0			
For the Coolie School, from Bedford	11	13	2	277	13	3
				405	6	2
CARRIED FORWARD						
				£2779	6	10

	£	s.	d.	£	s.	d.
BROUGHT FORWARD				2779	6	10
8. South Africa, West.						
Half of the Interest on the South Africa Capital Account	131	5	0			
Interest on the Normal School Trust	464	0	7			
Yearly Payment from the Morton Legacy, for Port Elizabeth	35	0	0			
Through the "London Association"	5	0	0			
				635	5	7
9. South Africa, East						
Yearly Payment from the Morton Legacy, for Evangelistic work	35	0	0			
Half of the Interest on the South Africa Capital Account	131	5	0			
Ditto ditto Hollmann Trust	13	2	6			
Interest on Fund for Maintenance of a Native Minister ...	10	0	0			
Gifts from Sweden	0	11	3			
Gifts through the "London Association"	5	0	0			
				194	18	9
10. East Central Africa, Nyasa.						
Yearly Payment from the Morton Legacy—						
For Mbozi	£35	0	0			
For Isoko... ..	35	0	0			
				70	0	0
Gifts from Germany, Switzerland, Austria, Norway and Sweden, and England	125	7	6			
Through the "London Association," for Rungwe	1	1	0			
Contribution from the "Jamaica African Association" ...	5	0	0			
For Undule, from school children in Dresden	5	0	0			
For the salaries of the Evangelists Gwalugano, Anzegile, and Nsajigwa, from the Jamaica Moravian Missionary Association	22	10	0			
				228	18	6
11. East Central Africa, Unyamwezi.						
Yearly Payment from the Morton Legacy—						
For Kitunda	£35	0	0			
For Sikonge	35	0	0			
				70	0	0
Gifts from Germany, Switzerland, Austria, Norway and Sweden, and England	163	15	11			
For Br. Peter Terp, from Denmark	149	15	8			
For Br. Loebner	51	10	6			
For Br. Loebner's Native Workers, from Denmark	4	4	5			
For the work in Tabora	475	16	11			
For Sikonge-Ngulu, through the "London Association" ...	56	10	0			
				971	13	5
12. West Himalaya.						
Yearly Payment from the Morton Legacy, for Kalatse ...	35	0	0			
Interest on the "Trust for China"	1	15	0			
From the East India Missionary Association of the Francke Establishment	30	0	0			
Other gifts from Germany and Switzerland... ..	11	16	4			
Gifts from England (including £194 10s. 8d. through the "London Association"	239	19	5			
Gifts from North America	21	0	0			
Through the "London Association":—						
For "Own Missionaries" in Tibet	230	0	0			
For "Own Missionary" at Leh	50	0	0			
				619	10	9
				£5429	15	10

N.B.—Contributions from America (Northern Province) amounting to £215 0s. 4d., and from the Southern Province, amounting to £269 1s. 9d., have been received for "Own Missionaries"; but at the express wish of the contributors these have been included among "Contributions from Members" in the Report.

THE MORTON BEQUEST.

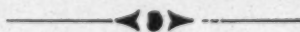
1913. Received from the Trustees, after deducting all Refunds ..	£	s.	d.	£	s.	d.
				1353	9	0
				£1353	9	0
1913. For the maintenance of Stations previously founded in connection with this Trust*	£	s.	d.	£	s.	d.
				1353	9	0
				1353	9	0
				£1353	9	0

* Part of this sum is included under "Receipts IV." in the General Statement of Income and Expenditure, and the rest was either spent for outfits, journeys, children's education, pensions, &c., or laid by for such purposes.

SUMMARY OF THE TOTAL EXPENSES FOR SCHOOLS, 1913.

	£	s.	d.
Labrador	12	17	7
Alaska	440	0	0
Jamaica	5070	1	1
West Indies, East Province	5004	17	1
West Indian Training Schools	1304	4	0
Nicaragua	63	0	0
Demerara	503	16	3
Surinam	7357	12	5
South Africa, West. Province	3455	6	10
Ditto East. "	4557	7	1
E.O. Africa, Nyasa	563	8	3
Ditto, Unyamwezi	156	13	0
West Himalaya	23	10	1
	<u>£28512</u>	<u>13</u>	<u>8</u>

NOTE. The above figures do not quite tally with those given on page 162 under "Payments in the Mission Fields," as here the salaries of all those who are engaged in the work of the Schools are included.



LEPER HOME AT JERUSALEM.

FORTY-SECOND REPORT, FOR 1913.

The Evangelist.



YEAR ago we reported how new arrangements had been made for the spiritual care of the lepers. Some Mohammedans left the Home in consequence, but the experiment has justified itself. Every fortnight Farhud Kurban, the Arab evangelist, preaches to the Christians, as before, and there the attendance of Mohammedans is voluntary and rare. Once a fortnight he speaks on those religious truths which are common to all who regard Abraham's call as the fountain-head of their religious history. Then all the inmates of the house have to attend, and the preacher's complete mastery of the language and his gifts as an evangelist have secured him a hearing and a place in the religious life of the community. No European could hope to acquire the same command of all those secrets of accent, allusion, and expression which appeal not only to the ears but also to the hearts of the hearers. It is probably not too much to say that we have never before been able to make such adequate provision for the starved souls of these spiritually as well as bodily destitute people. At the same time the nurses, with their deeds of love and words of comfort, remain the strongest witnesses of the love of Christ, for whose sake the Home was founded, and whose bounty is dispensed there.

The Nurses.

A new nurse, Sister Ida Ressel, has entered the Home, because this year and next there will always be one member of the staff at home on furlough for half a year on completion of five years of work. She had applied for service at Jerusalem when she entered the Training Home at Niesky. At present Sr. Bertha has charge of kitchen and garden, Sr. Olga of the men, Sr. Ida of the women. Sr. Lisa is at home on furlough. The two who went out some years ago to help in the kitchen and housework have come home, having completed their term of service, and an Arab girl assists the nurses with the rough work. Sister Elizabeth is still at the head of the Home, which was spoken of lately in a

German medical treatise on the health of Jerusalem as a model of what such a place should be.

The Christian Patients.

There are nine Christians among the lepers. One of these, Smikna, has been longer in the house than anybody else. Last June she had been there 38 years. She is now the only Protestant. She knows her Bible and Hymn-book well, and seldom fails to answer any question about the Bible. One day her pastor said to her: "Won't it be nice, Smikna, when we are up there, where there is no pain?" "Yes," she replied, "I long every day for the heavenly call to be present with the Lord." But the narrator adds: "It may be that the Lord has kept her here so long to make her a blessing to others."

There are five members of the Greek Church, one of whom is a blind woman, who has been in the Home 23 years, and whose son is an inmate also, though her other children are quite well. Two men belong to this little group who entered the Home only last year, coming, one from Mount Ephraim, and the other from the North of Syria. Here is a patient who is paralysed down the left side, and there is one who has water on the brain. We have one Armenian and two Roman Catholics, one of them a girl from Bethlehem, who never fails to attend services. Another of the new patients is Joseph, a Christian, who does what he can to help the nurses. In the morning at four o'clock, when the fire is being lighted, he stands at the nurse's side, asking what he can do. The more she can give him to do, the better he is pleased, and he is so skilful that it is hard to believe at times that he is blind.

Of the forty patients we had at the end of the year thirty were men, and ten women. There were thirty-one Mohammedans, and, as we have said, nine Christians.

The Leper's Pleasures.

The patients made good use of the beautiful spring weather to plant their allotments. Almost everyone has a plot of ground now. Most of the ground was ploughed for them after they had cleared away the big stones from it, and they raked it, and planted it with onions, beans, tomatoes, and other vegetables. Some even grew a little wheat. Out of the produce they made themselves all sorts of savoury messes.

A large number of visitors came again to the Lepers' Xmas-tree. It had rained almost the whole week; but the day before the sun came out, and the scrubbing of every room in the house and all the other preparations could begin. As the lepers sat outside in the warm sunshine, some were heard to say: "After all, God loves the Masakin." (For all the people of the district call the Home, "Spital il Masakin," the Hospital of the Wretched.) When the great day came, all the patients managed to get into the hall except one woman who was bed-ridden. There was one man who, the nurses thought, could not be taken downstairs; but he begged hard to go, and they carried him down. All

seemed content with their presents, and, more wonderful still, content that the one little boy among them should get more than the rest.

A great event happened on New Year's Eve. The nurses were working in the linen-room, when they heard a whirring noise they could not understand. They looked out of the window and saw the lepers gazing up at the sky in great excitement, and at the same moment one of the lepers burst into the room crying: "Come and look!" They ran out and saw high up in the air something which looked like a big raven, and they guessed that it must be an aeroplane. When it came nearer it flew twice round the Home and alighted on the other side of the road, the first that has ever visited the City of David. Everybody who had legs to run with ran to see it, and in a few minutes a crowd came streaming to the spot, on foot, on bicycles, on horseback, on donkeys, and in conveyances of all kinds. In the universal excitement not even the police tried to prevent the lepers from mingling with the crowd to see this new wonder. The next morning early the people flocked together again to see it start, and from the balcony the nurses and patients saw it fly over Mar Elias towards Bethlehem on its way to Egypt. For days the lepers talked unwearied of the marvels they had seen on those two days.

We ask our friends for renewed interest and help. Help came last year from an unexpected quarter. One day a Franciscan called and handed in an anonymous gift of 1,200 francs in recognition of the fact that Roman Catholics are cared for in our Home. We acknowledge the gift with gratitude. There is many a "widow's mite" among the sums received, and many a child's mite also. Whatever the source may be, when it reaches the leper it is all known as "Jesus' Help."

March 31st, 1914.

ARTHUR WARD.

ANNUAL STATEMENT, 1913,

OF SUMS RECEIVED PER TREASURER IN ENGLAND FOR THE LEPER HOME AT JERUSALEM.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
Subscriptions and Donations for General Fund (including £384 9s. 1d. from the London Association in aid of Moravian Missions) ...	579	1 2	Printing the Forty-first Annual Report...	7	15 0
Special for use of Nurses	3	0 0	Freight of case to Jerusalem ...	0	17 8
			Postage and Stationery ...	1	5 10
				9	18 6
			Remitted to the Administrative Board for—		
			General Account ...	569	2 8
			Nurses ...	3	0 0
				£582	1 2
	£582	1 2			

April 6th, 1914.

H. OSBORNE ESSEX,
Treasurer.

BOHEMIA AND MORAVIA.

EXTRACT FROM THE REPORT OF THE BOHEMIAN-MORAVIAN COMMITTEE TO THE GENERAL SYNOD, 1914.

The Progress of the Work during the Inter-Synodal Period, 1909-1913.

1.—*The Agents.*

THE first Conference of the Bohemian ministers, which met from November 25th to 27th, 1912, in Herrnhut, was of especial importance to them. They met with the members of the Bohemian-Moravian Committee, to consult about their work and renew their vows of devotion to the task before them, with all its difficult problems. This Conference also bore the character of a Jubilee Celebration; for exactly fifty years elapsed on the 25th of November—the day on which the Conference was opened—since the first session of the Bohemian-Moravian Committee had taken place. Gratitude filled the hearts of all for the many blessings the Lord had bestowed on the work during those fifty years, so that there were now six fully constituted congregations in the country of our spiritual forefathers. There was also grateful remembrance of the men who, with hearts filled with love and faith, had ventured to gain a footing in the country in which erstwhile, in the days of the Ancient Brethren's Church, the light of the Gospel had burned brightly, to be then well nigh extinguished in the night of Roman error and superstition. It is to that venerable Church of Martyrs that, under God's mysterious Providence, the Renewed Moravian Church owes its origin, as the joyful harvest of seed "sown in tears."

The days of the Conference were replete with blessings and a deeply felt strengthening of faith, nor will the words of Bishop La Trobe, who, as the President of the Unity's Directing Board, addressed the Conference, be ever forgotten: "Take with you the conviction that you are not standing alone over here, but that you have the whole Church at your back. Your work is the work of the Church."

The Conference was exceedingly sorry to miss the presence of

Br. Wenzel Betka, who had been the minister of the Prague congregation. But he had been "called home" by the Lord on August 4th, 1910, being thus relieved from severe suffering and allowed "to enter into the joy of his Lord." He had been endowed with gifts that made him especially suited for the Moravian Church in Austria, and we could ill spare him. We herewith record our grateful appreciation of this humble, faithful, and blessed servant of the Lord in His Church.

There have been the following further changes among our ministers: Br. Edmund Dahl, who was at first not only the representative of the Foreign Missions in Böhmisches-Leipa but also served our congregation there, has received a call to the full service of the Mission Board and removed to Reichenberg, thus terminating his official connection with the Bohemian work. This was the loss of a valued assistant to the minister at Dauba, who often needs the help of an ordained brother in connection with burials, baptisms, &c., at considerable distances from Dauba. It was the intention to supply such help that led to Br. Theodor Peper, at that time in Herzogswald, being called as the new assistant minister at Dauba. This Brother, however, was at that time in a low state of health, so that, at first, he could undertake no assistant's duties, and then only very slowly could undertake a few of them. In the Spring of 1912, the Bohemian-Moravian Committee had commissioned him to go to England to lecture on behalf of the Bohemian work. His health, however, broke down completely, so that he had to return home. But, as his resuming his former work in Herzogswald seemed, under the circumstances, to be quite out of the question, the Bohemian-Moravian Committee decided to send him to Dauba, in the hope that his condition would, in time, so far improve as to enable him to act as assistant to the Dauba minister. And this hope, we are thankful to be able to say, has been fulfilled. He is, indeed, not yet able to do full work; yet, he is so much stronger that he can take pulpit duties, and visit those members of the congregation who live scattered in the neighbourhood of Dauba. So far, no successor has been called to Herzogswald—at first on account of the straitened condition of the finances, and when, later on, an attempt was made, at the urgent request of the congregation, to supply the place, it failed. In the meantime Herzogswald is supplied from Wildenschwert, the Brethren in Gnadenfeld also paying frequent visits there.

It has been for some time felt to be desirable that a younger candidate for the ministry in the German Province should be called to serve in the Bohemian work, especially on account of the advancing ages in the older ministers there; for we have not yet arrived at a point where the work could be placed entirely in the hands of native Bohemian ministers. However, difficulties—particularly of a financial character—have always stood in the way of this plan. When, at length, the Committee decided to call a young German candidate—Br. Gottfried Schmidt—it was simply a venture made in that faith which "sees, not the visible,

but the invisible," trusting that the Lord, "Whose are the silver and the gold," and Who knows the need of our work, will not put us to shame, but provide what is necessary for its continuance. Br. G. Schmidt was ordained a Deacon of the Moravian Church on September 29th, 1913, in Dauba. Thereupon he went first to Wildenschwert to live with Br. and Sr. Sequens, for the sake of acquiring the Czech language. He, at the same time, took part in the pastoral work among the German-speaking members of the congregations in the neighbourhood, and especially among the few living in Herzogwald.

Another call was given in faith by the Bohemian-Moravian Committee. Although various Bohemian ministers had undertaken, on behalf of the work, lecturing tours in Germany and Switzerland, in order to awaken or sustain interest in it, they could not do as much as was desired, owing to the claims of their proper work. It became therefore urgently necessary to entrust the advocacy of the work to a specially appointed Agent—as had, indeed, already been done in times past. So it was that Br. Alfred Schröter, who was at the time a Home Missionary of the German Province in the Diaspora, was called at the close of the year 1913 as an Agent in the Bohemian work. At first he is to live at Dauba, in order to make himself acquainted with Austrian conditions, and to become conversant with all our Bohemian congregations by visiting them. We trust that, with the Lord's blessing, he will succeed in interesting ever wider circles in our Bohemian work in all its branches, by cultivating former connections and establishing new ones that will be willing to give a helping hand in supporting the work actively. Of course this call is in no way to interfere with the lecturing tours of the Secretary and the Bohemian ministers, whose co-operation is indispensable, especially for the supply of a desirable variety of subjects.

2.—*The Congregations.*

The number of members in our Bohemian congregations and their neighbourhood has risen from 1,109 in 1909 to 1,239 in 1913, which gives a yearly average increase of 26. This would seem to be a poor result, as compared with the increase of membership during the ten years preceding the 1909 Synod, with its average annual increase of 51. It would lead too far to enquire into the fundamental reasons for this very slight increase. *One* explanation lies in the fact that so many of our Bohemian members have migrated to German congregations, on the rolls of which their names are now entered. In general we may say that it is partly in such external circumstances, but more in various other hindrances to our work, that the reason can be sought. The slow progress we have made forces the question on us whether we have been doing enough to attract new members to our Church. Are we too timid, too cautious? Or is it that the opponent of our work, the Roman Church, has become too strong for us? Is it possible that the genius of our

Church has lost its power and force of attraction? Does it, in premature old age, lack the requisite vitality to offer to souls beginning to yearn after the blessing of a pure Gospel a spiritual home, in which they can cherish a cheerful Christian faith, and gather together in Christian fellowship? May the Lord, Who has called our Church to this work, and in Whose name the work is carried on in the land of our forefathers, disclose to us the true answer and lead us in the way we should go!

Dauba and Pottenstein are our oldest congregations, both having been constituted in 1883 as independent parishes. In 1913, Dauba had 237 members, Pottenstein, 204. Belonging to Dauba there is the distant filial at Dux, with its 100 members, who are mostly Czechs. As time went on it was found impracticable to settle all matters pertaining to Dux in the Congregation Committee of Dauba. So it was decided, simply as a private arrangement without any reference to the Government authorities, to form a body in Dux which should consider local matters, but whose resolutions should become valid only after they had been sanctioned by the Congregation Committee of Dauba.

Dux had been regularly supplied by Br. Anton Vancura, who lived at Dauba, at first as a colporteur and then as assistant to the minister there and as evangelist. During his stay in Dauba he visited Dux every few weeks, until he took up his abode in the latter place, where he now acts as a fully authorised minister of the Gospel.

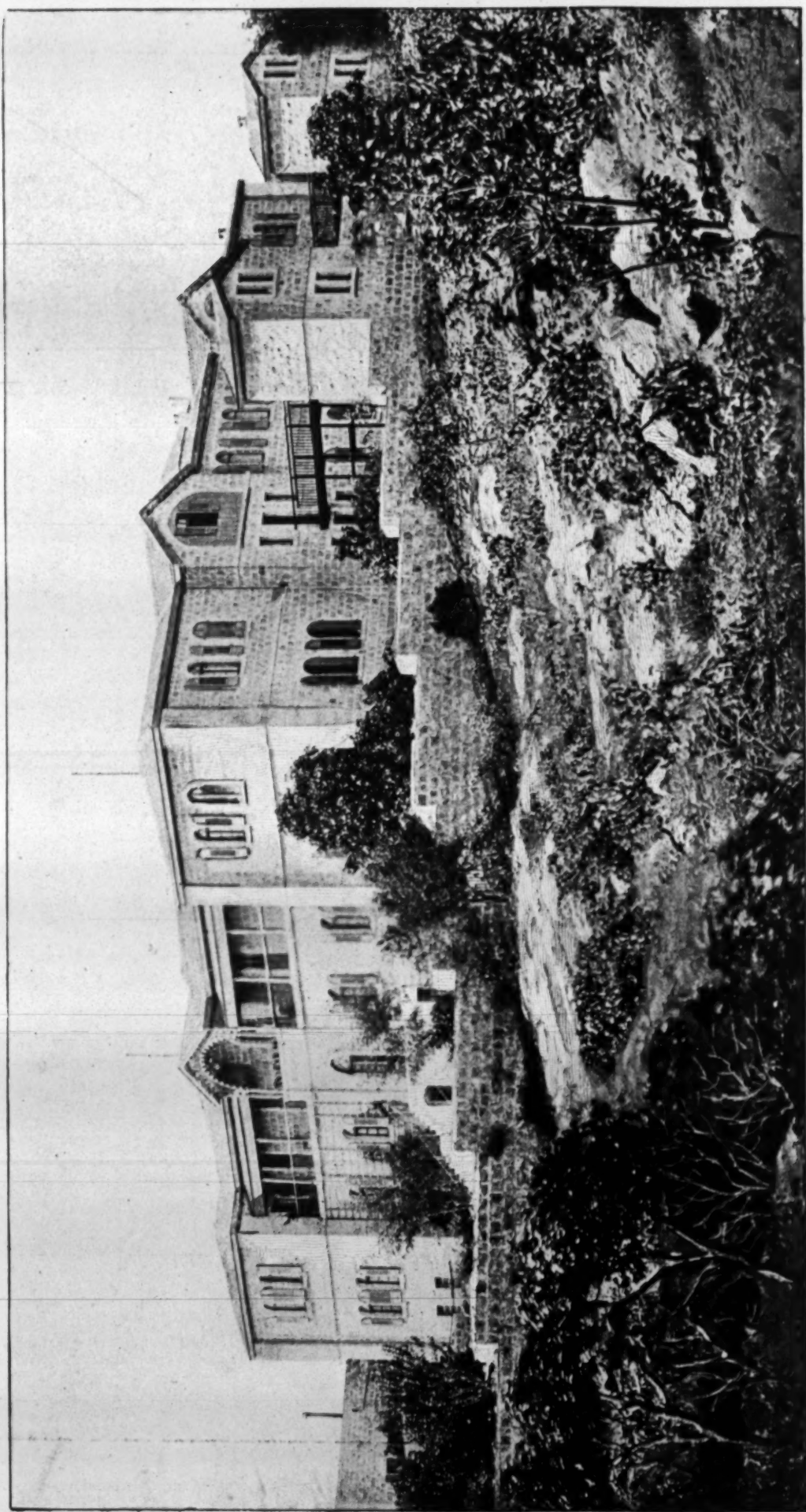
October 10th, 1910, was an important day for the Dauba congregation, when the Gold Order of Merit with the Crown was bestowed on Br. Eugen Schmidt by the Emperor of Austria. Although this distinction was, in the first instance, an acknowledgment of Br. Schmidt as the founder of our Bohemian Orphanages, it was, nevertheless, also a recognition on the part of his Imperial Majesty of our entire work from a religious point of view. That a Hapsburg Prince, belonging to the Roman Church, should confer such an honour on a member of the Protestant Moravian Church—what a change, through the providence of God! What a wonderful Divine dealing with our small Church, that the work of a Church should be thus recognised and appreciated in those countries in which it had been for centuries persecuted, nay, well nigh annihilated!

The Pottenstein congregation was also permitted to experience a day of joy and thanksgiving when, on May 25th, 1911, it celebrated the 25th Anniversary of the founding of the Girls' Orphanage in that place. One hundred orphans had been educated and cared for in those 25 years.

The third on the list of our Bohemian congregations is in the capital of the country—Prague. It was constituted a parish in 1902, and had 142 members at the close of 1913. We can report, with joy, that there have been pleasing initiatory results of the



LEPERS PLAYING GAME. (See p. 167.)



LEPER HOME, JERUSALEM. (*See* pp. 166-8.)



FAMOUS MORAVIAN TREE, LHOTA. (*See pp 169-177*).

preaching of the Gospel to the educated inhabitants as well as to the working classes. In addition to this, the congregation has been, in accordance with genuine Moravian principles, the centre of endeavours to promote mutual understanding and brotherly feeling amongst Protestant denominations which have hitherto kept aloof from one another.

The next on the list of congregations is that in Wildenschwert-Landskron, which was constituted a parish in 1905, and numbers 258 souls. Internal complications have prevented a healthy growth of this congregation, and Br. Theophilus Reichel in Prague had to undertake the administration of it. In addition to this, the after-effects of the failure of a business belonging to a Moravian were a severe blow to the German-speaking members.

The fifth congregation is in Jungbunzlau, which was constituted a parish in 1907, and numbers 241 members. In addition to the Young Men's Christian Association, "*Blahoslav*," the "Bible School" of Jungbunzlau should be particularly mentioned. It was begun by Br. V. Vancura, for the adult relations of the Sunday scholars who were desirous of further religious instruction. Belonging to Jungbunzlau is Turnau, where a Congregation House was acquired in 1913, in which there are a meeting room and Young Men's Christian Association Rooms, in addition to the dwelling-rooms of Br. and Sr. Hartwig.

Turnau has two out-preaching places in Plaw and Neu-Paka, in addition to Rovensko. In Plaw, a member, in building his house, made provision for a pretty little meeting room in the basement, which the Bohemian Mission has rented, and which was dedicated on September 17th, 1911. A few days later, on September 28th, the enlarged house belonging to the flock at Neu-Paka was dedicated. By this alteration the meeting room in it was considerably enlarged and improved in appearance. The members in Neu-Paka have set a splendid example, by initiating and, independently of outside help, carrying out this plan, although the obligation of paying interest on borrowed money will prove to be a heavy burden. They need our brotherly sympathy the more that, quite recently, unexpected obstacles were placed in the way of meeting these obligations as punctually as they would have desired.

The youngest of our independent parishes is in Gablonz, and has 153 members. Here a separate parish was constituted on August 7th, 1910. On December 11th following, Br. Johannes Schiller, who had till then been the curate of the congregation, was ordained a Presbyter of the Church by Bishop H. W. Reichel, and inducted as minister of the congregation at Gablonz. This, the second filial at Dauba—Jungbunzlau was the first—has hived off from the mother congregation and become independent. This is a significant advance in the German-speaking district, where our work has formerly lagged. Flourishing

association work and a well-developed work amongst the young are signs of life in this congregation, in addition to the usual means of grace, all of which justify us in entertaining the brightest hopes for the future. There are now two out-preaching places which are supplied from Gablonz. Grottau has been one for several years, and on January 8th, 1911, a small meeting room was dedicated in Reichenberg, the largest industrial town in Northern Bohemia.

In the name of the Bohemian-Moravian Committee,

H. W. REICHEL, *Chairman.*

Herrnhut, March 13th, 1914.



Financial Report of the Bohemian-Moravian Committee for the Intersynodal Period, 1909-14.



To render the Bohemian-Moravian work financially self-maintaining must ever be the object kept in view. Though we can, with great joy, report that we have approached this goal to some extent, yet many a year must elapse before this happy state of things will be fully effected. The principles of our financial management even prior to the last General Synod have, under God's blessing, approved themselves as sound. The more energetically the whole Church supports us in coming years, the sooner shall we succeed in relieving the General Bohemian-Moravian Fund of the cost of even partially supporting one after another of the congregations. At present, indeed, we are not in a position to propose any such step; but if our *Reserves* should grow, we hope at one or other of our future General Synods to be able to put forward the request that steps be taken in this direction, assuming that the outside support of our cause does not fall off and, above all things, our Annual Statement be placed on a sounder footing.

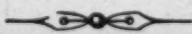
During this Intersynodal Period we have closed each year with a Deficiency, something between £450 and £750. This has caused us great anxiety. We have exercised the greatest possible economy, and can witness to the earnest endeavours of our Brethren in Bohemia to keep down the expenditure to the figures of our Annual Estimates. That this has been done is proved by the fact that during this period of the increased prices of the necessities of life our Annual Expenditure has been only a little above £2,150, a sum that very slightly exceeds that stated in the Financial Report to the General Synod of 1909 as being what was absolutely necessary (£2,000—£2,050). But against

this average Expenditure of £2,160 there stood an average Income of only £1,548, so that the average Deficiency amounted to £612. It is true that during these five years we have received special donations towards wiping off Deficiencies—on an average, £461 13s. per annum. But these donations (amongst which part of the £2,000 given in memory of the late Br. F. Purser is included) did not suffice to prevent a gradual increase of *indebtedness*, which at the close of the year 1913 amounted to £1,287 14s. 7d. We request Synod to devise ways and means of relief in this matter which has been a source of great anxiety to us. It is practicable that, as in the case of the Mission Deficiency, all the Provinces of the Church take their part in the effort to wipe off the debt on the Bohemian Mission work; or, as some of our Proposals to Synod suggest, that new sources of Income be provided for the Bohemian-Moravian work.

If, in spite of all this, we have been able to speak hopefully in the beginning of this report, the reason is to be found in the fact that there is a considerably improved status. The debts on our Buildings and landed Property have been reduced. Whereas, in our last Report, there are still some buildings that seemed to be in an alarming financial condition, we have since then succeeded in attaining a satisfactory balance in the Accounts of all our houses. The Purser Memorial Gift especially enabled us to write off £350 in the Herzogwald Manse Account, and £150 off that of Wildenschwert. Only on the Rothwasser Orphanage, which has hitherto been free of debt, is there now a debt of £233 15s., incurred in 1909 in consequence of the fire there. However, this debt has been since reduced by £41. On the other hand, the Dauba Girls' Orphanage has been relieved of its indebtedness. Apart from the Rothwasser Orphanage, we have been able in these five years to write off £1,535 15s. on the Account of the houses which were in our possession in 1909, and a further £361 18s. 8d. on the two newly acquired houses in Turnau and Neu-Paka, all the costs of purchase and arrangement included.



Report to the General Synod of 1914 on the Orphanages of the Bohemian-Moravian Mission.



While the General Synod of 1909 was still sitting, a severe blow fell upon our Orphanage work, the *Orphanage in Boehmisch-Rothwasser* being practically destroyed by fire. The results became fully manifest only in the following years. Though donations poured in, they were not sufficient to cover the cost of rebuilding, owing to the fact that, not only had the house to be

restored, but it was necessary to erect a new barn for the storage of hay and straw, which had till then been stored in the attic of the Orphanage. This rendered it difficult to keep the accounts balanced. We had to borrow 5,500 Kronen, thus incurring the very first debt on this institution. Fortunately, this debt has been somewhat reduced during the last year or two. The credit of this is due to the Inner Council, which, after examining into the whole matter, decided that either the fees for admission of orphans must be increased or their number reduced. In this way Receipts and Payments have been brought to balance one another. Though we have not yet seen the last of the results of this disaster, we may entertain the hope that, in a few years, this will be the case.

The financial position of the other Orphanage has been thoroughly satisfactory, one fact being particularly pleasing, viz., that the *Dauba Girls' Orphanage* is now free of debt, in spite of its not having received special and larger donations towards its Building Fund, as was the case in connection with the two older Orphanages. In the management of the Pottenstein Orphanage, too, economy has been exercised to such an extent that the last of the debt has been wiped off, and that further money has been laid by for providing a cellar and other necessary arrangements. But we still require to have some reserve funds in addition to annual donations and other receipts. Latterly we have begun to collect for an Orphanage Fund, the interest of which might help to pay any pensions falling due or to meet any special case of need.

During this Intersynodal Period the *Boys' Orphanage at Dauba* has, for the first time, become actually an Orphanage. It has developed quite gradually from being a Refuge for a few boys in a private family. It is certainly anything but easy to find, especially in Austria, persons suitable as heads of Orphanages, especially of those for boys, and the thought of service of the Lord is foreign to the minds of people in a country in which the Roman Catholic Church is predominant. Men are desirous enough of entering the ministry, but the Orphanage work is either beneath their dignity or too poorly remunerated. In consequence of this, we have twice had to effect changes in the *personnel* and the system. However, now we hope we have found the right house-parents in a Moravian couple from Germany, who will no doubt soon become accustomed to peculiar Austrian conditions.

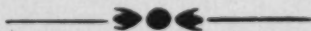
The ladies at the head of the Girls' Orphanage having been now and then laid up with sickness, substitutes had to be provided *pro tem*. The Matron of the Dauba Orphanages has had to resign on account of ill-health.

The occasion of greatest joy to us during this Intersynodal Period was the celebration of the twenty-fifth Anniversary of the existence of the *Pottenstein Girls' Orphanage*, which had been begun on July 6th, 1886. During these 25 years exactly 100 children had entered the Orphanage. Several former orphans

attended this festival, and many loving messages speaking of attachment to their old home were received from others at a distance.

Generally speaking, we have met with no particular difficulties in connection with the training of the orphans, except when the management of this institution was not in capable hands. Then, indeed, and for a little while afterwards, the behaviour of the children was not all that could be desired. Children belonging to our Church form but a part of those committed to our care. The greater number belong to other Protestant denominations. In Dauba especially we have a number of Old Catholics, while there is but a small proportion belonging to the Roman Church. On principle, we desist from any attempt to influence the latter children to join our Church. The greater was, therefore, our joy when, in the course of years, several children belonging originally to the Roman Church applied of their own free will for admission to our Church, for it was a sure sign that they had learned to prize the spiritual things which we could offer them.

For the present, there is neither the need nor the intention to extend our Orphanage work beyond the limits of our four Orphanages. No one will deny that these Orphanages are of deep importance to the life of the congregations in which they are situated, and, indeed, to our entire work in Bohemia. If we did not possess these Orphanages we should have to found some. The gifts towards their maintenance, coming both from members of our Church and other friends, are carefully husbanded; and that such sacrifices to the Lord are compensated a hundredfold, this has already been a manifold experience.



EDITORIAL NOTES.

THE Annual Meeting on board the *Harmony* was held on Thursday, June 18th. A large company again assembled, and, the weather being propitious, the full programme was carried out. The speakers were the Brn. Jonathan Reinke, President of the Governing Board of the Jamaica Mission, W. W. Perrett, of Labrador, and H. Asboe, who begins work in that Mission during the present Autumn.

Words of farewell were spoken and the closing prayer taken by Bishop E. R. Hassé.

On Tuesday, the 23rd inst., the vessel left the docks for Dartmouth, where the coal required for the outward journey and the first trip up and down the Coast was shipped, and on Saturday, the 27th, she sailed for Labrador.

The first news that reached us after that concerning her was contained in a wireless message which we received on July 30th from the captain, who was evidently at Makkovik when he dispatched it. This message was to the effect that the vessel had been delayed by ice and had lost one blade of her propeller. Fortunately, the *Harmony* always carries a spare propeller, which, under suitable circumstances and if required, can be fitted in place of the one in use.

On August 18th, a telegram was received from St. John's, Newfoundland, dated August 17th, and stating that the *Harmony* and the *Mongolian* had reached that port. The *Mongolian* is the vessel on which Bishop and Mrs. Martin and the Brn. and Srs. Perrett and Asboe sailed from Liverpool on Sunday, August 9th, in order to join the *Harmony* at St. John's. Our vessel has reached that port quite a week later than last year, and it seems almost certain that she has not been able to carry out her full programme on her first trip to the Coast. We shall be interested to hear more details concerning her experiences since her departure from Dartmouth towards the end of June. May our passengers all reach their several destinations in safety.

The General of Synod of 1914 has come and gone. A splendid spirit prevailed throughout, and *good* work was done, we confidently believe, during the four weeks that Synod was in session.

The present Number of our magazine is already so voluminous, owing to the fact of its being the Annual Report, not only of the

Mission Board, but also of the Boards responsible for the Church's work in Bohemia and Moravia and in connection with the Leper Home at Jerusalem, that it will not be possible for us to do justice to the subject of the General Synod. Besides which, the English translation of the Resolutions passed at Synod—the official language of which was still German, notwithstanding the fact that the majority of deputies present understood and could speak English—has not yet reached us. In our next issue we hope to go fully into the matter of this important Synod. Suffice it to say that Synod decided not to hand over the Unyamwezi Mission to the Hermannsburg Missionary Society (*See* the Appeal of the Mission Board published in our last issue), but in faith to keep it on, and not only that but to rescind the Resolution of the Synod of 1909 decreeing all-round retrenchment in our Missions.

But now that the long feared European war has broken out and may go on for many months to come, God alone knows what will become not only of Unyamwezi, but of other parts of our world-wide Mission work.

At the Annual Synod of the British Province, which met at Fairfield, near Manchester, on August 5th, the following Resolution was passed with absolute unanimity:—

1. That this Synod of the British Province of the Moravian Church sends hearty and brotherly greetings to the Brethren in the German Province, mindful of the fact that hate cannot exist between the members of the Body of Christ, nor war between the members of the Brethren's Church.
2. That the President of Synod be requested to forward this Resolution to the German P.E.C. and the two Provinces of America and the West Indies.

God grant that neither the Unitas Fratrum, or Moravian Church, as a whole and as an International Church, nor any of its works may suffer permanent harm through this terrible conflict.



MISCELLANEOUS INTELLIGENCE.

APPOINTMENTS, REMOVALS, &c.

1. Called: to Surinam, Sr. H. Schaerf, to be married to Br. P. Zschaschler.

2. Sailed: June 19th, Br. and Sr. P. Zschaschler, from Amsterdam for Surinam.

3. Returned to Europe: Br. and Sr. W. Zuch and Sr. Bielke, from Surinam; Br. and Sr. P. Moths, from South Africa, East; Br. H. Weiss, from Surinam.

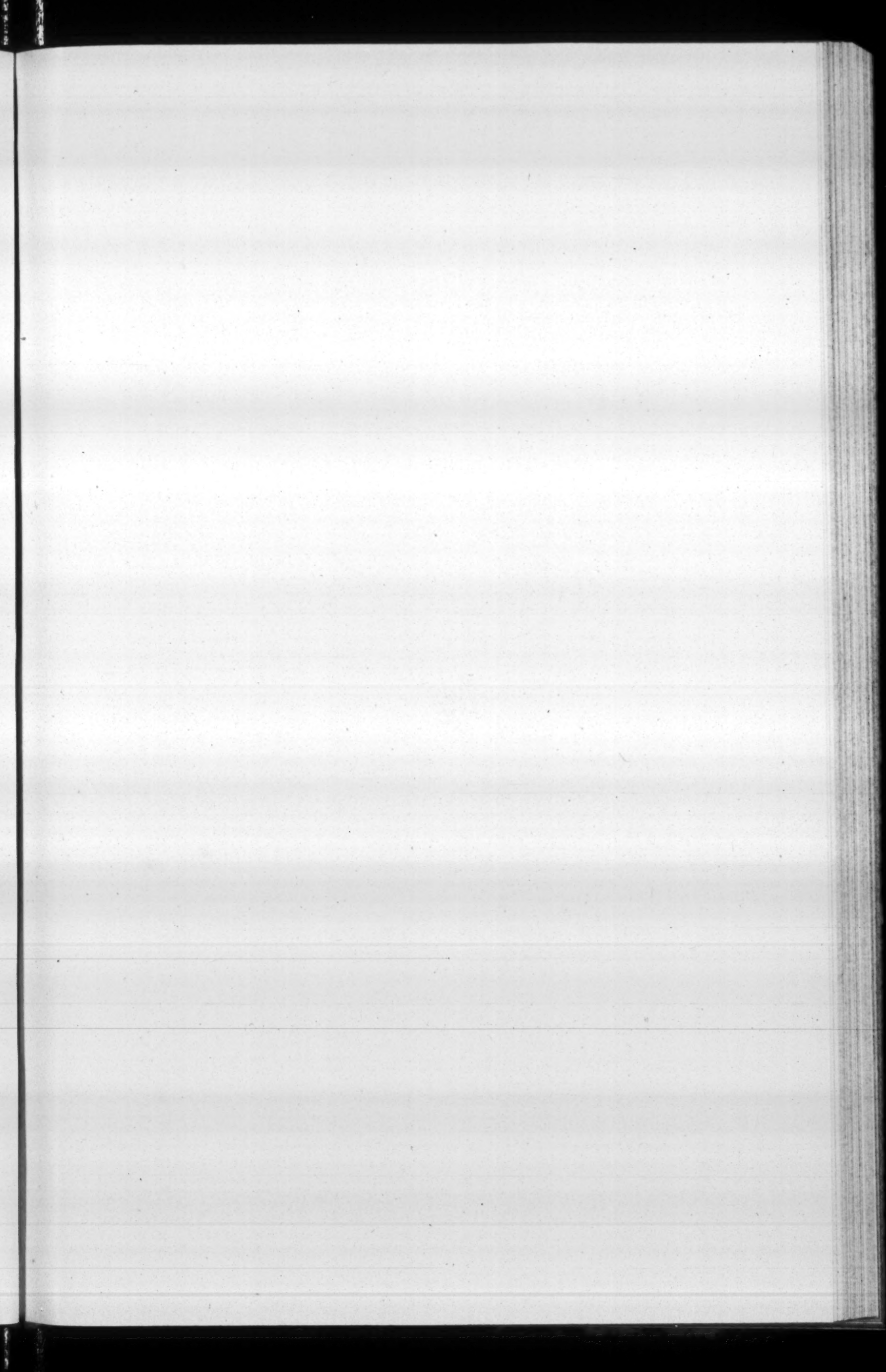
4. Ordained Deacon: May 31st. at Hornsey, London, Br. H. Asboë; June 7th, at Niesky, Prussia, Br. P. Zschaschler; June 14th, at Moravian Hill, Capetown, the Brn. R. D. Rasmus and Chas. E. Weber.

5. Ordained Presbyter: May 10th, at Friedensberg, St. Croix, Br. A. King.

6. Changes within the Mission Provinces: *Nicaragua*, Br. and Sr. G. Grossmann, to Bluefields.

OBITUARY.

April 21st, at Wasla, Nicaragua, aged 39, Sr. L. Schramm, m.n. Anschütz.





MRS. APPEL WIFE OF THE HOME SECRETARY FOR QUEENSLAND, PLANTING A COCOANUT TREE
AT MAPOON, MAY 26TH, 1914 See pp. 218-20.)